

## VIOLENCE

### ABSTRACTS

#### FROM THE EDITORS – Cruelty that is still human... (D.Ch.)

The above words, which come from Wiktor Woroszyński's commentary included in Andrzej Munk's movie *Passenger*,<sup>1</sup> describe the paradigmatic 20th century connotation of the concept of 'violence': a German concentration camp, its prisoners reduced to the level of objects, and oppressors pursuing their inhuman mission of annihilating the weak. Munk shows that the cruelty of the tormentors, apart from its destructive physical aspect, has also a dimension that might be considered as surprisingly 'human' in that it manifests a quality only a human being can display, namely, a desire, which comes into being independently of any external cause, to exert dominance over another individual, to subdue and deprive her of the capability of self-determination. It seems that by showing precisely this aspect of human nature, the director grasped in his movie the essence of the phenomenon of violence.

Indeed, 'violence' belongs among concepts that tend to escape definitional conceptualizations, and it is easier to be pointed out than adequately described, as if a purely intellectual, mental grasp of this phenomenon inevitably took something away from it. One might say that perception of violence, or the description of a phenomenon as bearing specific marks of violence, necessarily involves a certain kind of lived experience: either a direct experience which the self interprets as being subjected to violence, or the self's specific ontological and cognitive identification with a subject submitted to violence. Interestingly, a lived experience of this kind is not, or is not exclusively, emotional, and it occurs whenever a human being is either herself confronted with a threat of being objectified or reified, or becomes a witness to such an attempt against another human being, who – precisely as a human being and by the power of human nature – is not prone to objectification or reification.

In the strict sense only a human being is capable of experiencing and exerting violence. While relations in the natural world, specifically in the animal world, may be marked by cruelty and ruthlessness, they are not usually described as violent, since animals, incapable of what Thomism calls *reflexio in actu exercito*, do not reflect on their actions in relation to themselves as their agents and

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<sup>1</sup> *Pasażerka* [Passenger], Poland, 1963, directed by Andrzej Munk and Witold Lesiewicz, with a commentary by Wiktor Woroszyński.

thus are not aware of them the way humans are. On the other hand, violence in relations obtaining between human beings does not necessarily involve physical cruelty, even though in the common opinion it is physical harm of some sort that remains the closest connotation of the concept in question. Violence may be acutely experienced even in situations when one's bodily integrity is not violated, and also when it is unnoticed by anyone but its object. Thus perception of violence is always specifically philosophical: in situations commonly described as those of humiliation, degradation, abuse, harm or manipulation, their subject, in her cognitive act, experiences encroachment on her ontological, or rather metaphysical status of a self-governed being that tends to transgress contingency and all determination except for the self-imposed one. This intuition, while differently articulated, was shared by philosophers so remote in their thinking as Karol Wojtyła and Jean-Paul Sartre, both of whom expressed it in their literary works. In the introduction to his play *Our God's Brother*, Wojtyła writes that it will be an attempt to fathom a human being, and although the main character is a historical person, between a person and our attempts to understand her, stands 'a line inaccessible to history.' This 'extrahistorical element' in a human being lies at the very sources of her humanity.<sup>2</sup> Jean-Paul Sartre in turn points that a cognitive act which aims at the full grasp of a human being inevitably leads to her reification and objectification, the threat of which inhere already in another's mere look and consciousness. It is in this context that Sartre makes Garcin, the main character in his play *No Exit*, say the famous words "Hell is – other people!"<sup>3</sup>

Situations of violence occur in almost every area of human life and even the relation of love between man and woman, which is constitutive for family life, is not free from them. Violence frequently characterizes relations between parents and children, as well as broader social, professional and economic relations, international relations at the level of states, and various manifestations of culture: apparently there is no culture that does not sanction some form of violence. As a result, violence becomes a subject of interest to many disciplines ranging from psychology through anthropology, sociology, history, political science, and economics to philosophy, where reflection on it is usually inspired by historical events, such as, in the past century, the first and the second world wars, the Nuremberg trials, the communist totalitarianism and its destructive power in the Soviet Union and its satellite states, the cold war, the rise of the Solidarity, the fall of the Berlin Wall and all it symbolized, the al-Qaeda attack on the World Trade Center, and, in more recent times, the situation in Ukraine. It is perhaps worth noting that the debate on violence is triggered not only by events of which it is the axis, but also by those throughout which it was astonishingly 'evaded' and which are occasionally described as demonstrating

<sup>2</sup> See Karol Wojtyła, *Our God's Brother*, in Karol Wojtyła, *The Collected Plays and Writings on Theatre*, trans. by Bolesław Taborski (University of California Press: Berkely, Los Angeles, London), 147-266; see also Karol Wojtyła, *Brat naszego Boga*, in Karol Wojtyła–Jan Paweł II, *Poezje, dramaty, szkice. Tryptyk rzymski* (Kraków: Znak, 2004), 314.

<sup>3</sup> Jean-Paul Sartre, *No Exit*, in Jean-Paul Sartre, "*No Exit*" and *Three Other Plays*, trans. by Stuart Gilbert (New York: Alfred A. Knopf: 1989), 45.

the nonviolence attitude, as was the case with the events in Poland in 1980 and 1989. Intriguingly, it seems that an area of human relations which remains free from violence and which naturally makes it possible to avoid violence-related attitudes is that of friendship.

A special kind of violence, which consists in complete physical destruction of a human being and simultaneously in depriving her of the status of a human subject by ‘inflicting shame’ on her<sup>4</sup> – as Michel Foucault puts it – takes place in the case of executing death penalty, which today is “the most hidden part of the penal process”<sup>5</sup>. The aspect of capital punishment involving reification of the convict, as well as the radical incompatibility of this punishment with human nature, is described by Albert Camus, who shows the unquenchable desire of the convicted person to overcome the ultimate inevitability of the sentence and to save the hope, if not for life, then at least for a chance: “What counted was the possibility of escape, a leap beyond the merciless rite, a rush towards the kind of madness that offered every possibility of hope. Of course, all you could hope for was to be shot down by some stray bullet as you turned a corner while running away as fast as you could.... The most important thing was to give the condemned man a chance.... It should be possible to find a chemical compound that would kill the patient ... nine times out of ten. The patient would be told; that would be a condition.... I understood what was flawed about the guillotine: no one had a chance, none whatsoever.... Logically what was really annoying was that the condemned man had to hope for the guillotine to function properly.... It was in his own best interest that everything went smoothly.”<sup>6</sup>

The evolution in administering punishment, most importantly capital punishment, in the Western world, begun with the abandonment of public executions, or as Foucault calls it, with “the disappearance of torture as public spectacle,”<sup>7</sup> seems to be a manifestation of a slow process of rejection, by the penal system, of physical cruelty, namely, violence done to the bodies of the convicts. Thus we saw “the disappearance of the tortured, dismembered, amputated body, symbolically branded on face or shoulder, exposed alive or dead to public view. The body as the major target of penal repression disappeared.”<sup>8</sup> The fact remains, however, that violence in the sense of reification of the convict, and her total objectification in the case of death penalty, cannot be overcome even today, and Foucault holds that recourse to violence in penal and judicial systems is marked by a certain hypocrisy: “Justice no longer takes public responsibility for the violence that is bound up with its practice.... Generally speaking, punitive practices had become more reticent.... From being an art of unbearable sensations punishment has become an economy of suspended rights. If it is still necessary for the law to reach and manipulate the body of the convict, it will be at a distance, in the proper way, according to strict rules, and with a much

<sup>4</sup> See Michel F o u c a u l t, *Discipline and Punish: The Birth of the Prison*, trans. by Alan Sheridan (New York: Random House: 1995), 9.

<sup>5</sup> *Ibid.*, 9.

<sup>6</sup> Albert C a m u s, *The Outsider*, trans. by Sandra Smith (Penguin: London 2012), 15-17.

<sup>7</sup> F o u c a u l t, *Discipline and Punish: The Birth of the Prison*, 7.

<sup>8</sup> *Ibid.*, 8.

'higher' aim. As a result of this new restraint, a whole army of technicians took over from the executioner, the immediate anatomist of pain: warders, doctors, chaplains, psychiatrists, psychologists, educationalists; by their very presence near the prisoner, they sing the praises that the law needs: they reassure it that the body and pain are not the ultimate objects of its punitive action. Today a doctor must watch over those condemned to death, right up to the last moment – thus juxtaposing himself as the agent of welfare, as the alleviator of pain, with the official whose task it is to end life. This is worth thinking about."<sup>9</sup>

Whenever and wherever acts of violence occur, the perpetrator is always a particular human being, whether she be a wrongdoer, an executioner, a soldier, a family member or a stranger acting on her anger. The deep mark violence leaves behind is the main theme of Javier Marias's trilogy *Your Face Tomorrow*, which, almost in its entirety, is a response to the question formulated by one of the characters: "Why can't one do that? Why can't one ... go around beating people up and killing them?"<sup>10</sup> The Spanish writer does not engage in ideological discourse, rather, he focuses on drawing a gloomy image of human nature, in which the propensity to violence is not only deeply rooted, but inherent and irremovable. "While it isn't ever something we would wish for, we would all nonetheless always prefer it to be the person beside us who dies, whether on a mission or in battle, in an air squadron or under bombardment or in the trenches when there were trenches, in a mugging or a raid on a shop or when a group of tourists is kidnapped, in an earthquake, an explosion, a terrorist attack, in a fire, it doesn't matter: even if it's our colleague, brother, father or even our child, however young. Or even the person we most love, yes, even them, anyone but us.... From there to letting someone die in order to save yourself is only a step, and trying to ensure that someone else dies in your place or even bringing that about ... is just one more short step, and both steps are easily taken, especially the first, in fact, in an extreme situation, almost everyone takes that step. How else explain ... why the expression 'Every man for himself' exists, which, after all, means discarding all considerations for others and reverting to the law of the jungle, which we all accept and to which we return without a second's thought.... The reality is that we're doing violence to ourselves by not following and obeying it at all times and in all circumstances, but even so we apply that law far more often than we acknowledge.... At that moment you can allow yourself to shove and trample and kick others out of the way, or use an oar to smash in the head of anyone trying to hold on to your boat.... soldiers fleeing en masse [...] each listening only to his own survival instinct and therefore indifferent to his companions, who no longer count and who have, in fact, ceased to be companions...."<sup>11</sup>

Side by side with this literal, agent-centered meaning of violence, there also exists its figurative sense: thus we speak about the violence of a political or

<sup>9</sup> Ibid., 9-11. "You were executed discreetly, with a bit of shame and a great deal of precision" (Camus, *The Outsider*, 118).

<sup>10</sup> Javier Marias, *Your Face Tomorrow*, vol. 3, *Poison, Shadow and Farewell*, trans. by Margaret Jull Costa (London: Chatto & Windus, 2009), 7.

<sup>11</sup> Ibid., 3-6.

economic system, about violence against a nation, about exerting violence towards the world or towards the environment. The insight behind such conceptualizations prompts that a subject other than human may become an element of the relation of violence. However, although the violence of a system, for instance a totalitarian one, may be perceived in terms of an external, impersonal coercive power, this power actually comes to existence as a result of individual actions on the part of particular human beings, and thus deeply subjective acts. This idea is well illustrated by Sándor Márai in his *Memoir of Hungary: 1944-1948*, in which he describes the Russian troops entering his homeland during the second world war. Márai does not make a direct, theoretical analysis of the Soviet system, which, together with the Soviet army, was brought to his country, rather, he describes particular soldiers, their characters, personalities, and actions. The reader is offered a series of descriptions of various situations interrelated by the figure of the narrator, and it is only the sum of the particular insights thus provided that becomes the basis for a generalization: “What always counted in the Soviet system was whether it could use a human being, the raw material, today, Thursday, at 4:30 p.m. If it could, it used him; if he grew tired or became disabled, or he could no longer be trusted, the system tossed him aside mercilessly.”<sup>12</sup>

An interesting imagery of violence done to the world in which we live is developed in the writings of Jean Baudrillard. In his *Transparency of Evil* he observes that “things, signs or actions” are “freed” in today’s world “from their respective ideas, concepts, essences, values, points of reference, origins and aims”<sup>13</sup>. Thus „they embark upon an endless process of self-reproduction,”<sup>14</sup> and as a result a “mortal mode of disappearance” is replaced with a “fractal mode of dispersal.”<sup>15</sup> Baudrillard adds, „Yet things continue to function long after their ideas have disappeared, and they do so in total indifference to their own content. The paradoxical fact is that they function even better under these circumstances.”<sup>16</sup> Although these considerations might seem somewhat abstract, they get concretized once our everyday realities, such as for instance ‘university,’ are analyzed in their light. Indeed, the academia has freed itself, or rather was freed, from its original idea, and its aim is no longer a humanistic education of its students, but rather the concern for a possibly highest number of them, which is accompanied by the effort to adapt the educational standards to their intellectual level. While the core academic disciplines, such as for instance philosophy, are in permanent jeopardy, new educational lines, considered as prospective and promising, are readily absorbed by university curricula, as is the case, for instance, with materials science and engineering, traditionally conceived of as a subject taught in institutes of technology and

<sup>12</sup> Sándor Márai, *Memoir of Hungary: 1944-1948*, trans. by Albert Tezla (Budapest: Corvina Books, 2005), 83.

<sup>13</sup> Jean Baudrillard, *The Transparency of Evil: Essays on Extreme Phenomena*, trans. by James Benedict (London and New York: Verso, 1995), 6.

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*, 4.

<sup>16</sup> *Ibid.*, 6.

polytechnics. Thus the university, 'indifferent' to its origins, concept and idea, continues to function quite effectively, providing employment for the engineers of its actual disintegration, as well as degrees for students who, in a majority of cases, do not even know that their academia once pursued an idea inherent in its essence. May one say that in today's world we are witnesses to violence towards an idea?

The current volume of *Ethos* comprises articles which offer insights into the essence of violence, either embarking on its philosophical interpretation or presenting an analysis of its particular manifestations in such areas of life as, among others, those related to war, the virtual reality, the family, and manipulation with human life. In all these domains violence is most clearly visible. Apart from these papers, readers will find in the current volume also articles on the imagery of violence and on their function in the theatre, which, due to its cathartic power, is capable of taming violence. An interesting contribution to the volume comes from American philosophers: we publish selected papers inspired by the 1968 events at Columbia University in New York. The events in question inspired intellectuals of various ideological affiliations (which is also demonstrated in the present selection of their articles) to engage in a serious debate on violence, in particular in its political context. Their exchange, animated by a genuine concern for the elimination of violence from public life and based upon the conviction that this move will be impossible unless it is preceded by an insight into the phenomenon of violence as such and its scrutiny, provides a good example of authentic dialogue among philosophers, so indispensable and simultaneously so rare in Polish philosophical milieus. The debate among American philosophers can also be seen as an 'invitation' to a return to the idea of university from before the time of its fractal dispersal.

#### JOHN PAUL II – Let Us Give Children a Future of Peace

1. At the end of 1994, the International Year of the Family, I wrote a Letter to the children of the whole world, asking them to pray that humanity would increasingly become God's family, living in harmony and peace. I have frequently expressed my heartfelt concern for children who are victims of armed conflicts and other kinds of violence, and I have not failed to call these serious situations to the attention of world public opinion.

At the beginning of this new year, my thoughts turn once again to children and to their legitimate hope for love and peace. I feel bound to mention in a particular way children who are suffering and those who often grow to adulthood without ever having experienced peace. Children's faces should always be happy and trusting, but at times they are full of sadness and fear: how much have these children already seen and suffered in the course of their short lives!

Let us give children a future of peace! This is the confident appeal which I make to men and women of good will, and I invite everyone to help children to grow up in an environment of authentic peace. This is their right, and it is our duty.

2. I begin by thinking of the great crowds of children whom I have met during the years of my Pontificate, especially during my Apostolic Visits to every



continent: joyful children who are full of happiness. My thoughts turn to them at the beginning of this new year.

It is my hope that all children of the world will be able to begin 1996 in happiness and to enjoy a peaceful childhood, with the help of responsible adults.

I pray that everywhere a harmonious relationship between adults and children will promote a climate of peace and authentic well-being. Sadly, many of the world's children are innocent victims of war. In recent years millions of them have been wounded or killed: a veritable slaughter.

The special protection accorded to children by international law<sup>17</sup> has been widely disregarded, and the dramatic increase of regional and inter-ethnic conflicts has made it difficult to implement the protective measures called for by humanitarian regulations. Children have even become targets of snipers, their schools deliberately destroyed, and the hospitals where they are cared for bombed. In the face of such horrendous misdeeds, how can we fail to speak out with one voice in condemnation? The deliberate killing of a child is one of the most disturbing signs of the breakdown of all respect for human life.<sup>18</sup> In addition to the children who have been killed, my thoughts also turn to those who have been maimed during or after these conflicts. I likewise think of young people who are systematically hunted down, raped or killed during so-called "ethnic cleansings."

3. Children are not only victims of the violence of wars; many are forced to take an active part in them. In some countries of the world it has come to the point where even very young boys and girls are compelled to serve in the army of the warring parties. Enticed by the promise of food and schooling, they are confined to remote camps, where they suffer hunger and abuse and are encouraged to kill even people from their own villages. Often they are sent ahead to clear minefields. Clearly, the life of children has little value for those who use them in this way!

The future of young people who have taken up arms is often compromised. After years of military service, some are simply discharged and sent home, where they often fail to fit into civilian life. Others, ashamed of having survived when their companions have not, frequently end up as criminals or drug addicts. Who knows what nightmares must continue to afflict them! Will their minds ever be free of the memories of violence and death?

The humanitarian and religious organizations which attempt to relieve these inhuman sufferings deserve heartfelt respect. Thanks are also owed to those generous individuals and families who welcome orphans with love, and do everything they can to heal their traumas and to help them to fit once more into the communities from which they came.

4. The memory of the millions of children who have been killed, and the sad faces of so many others who are suffering compel us to take every possible measure to safeguard or re-establish peace, and to bring conflicts and wars to an end.

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<sup>17</sup> Cf. United Nations Convention of 20 November 1989 on the rights of children, especially Article 38; the Fourth Geneva Convention of 12 August 1949 for the protection of civilians in war-time, Article 24; Protocols I and II of 12 December 1977, etc.

<sup>18</sup> Cf. J o h n P a u l I I, Encyclical Letter *Evangelium vitae* (25 March 1995), no. 3.

Before the Fourth World Conference on Women which took place in Beijing last September, I asked Catholic charitable and educational institutions to adopt a coordinated strategy which gives priority to issues concerning children and young women, especially those most in need.<sup>19</sup> Now I wish to renew that appeal, and to extend it in a special way to Catholic institutions and organizations which deal with children. I ask them to help girls who have suffered as a result of war and violence, to teach boys to acknowledge and respect the dignity of women, and to help all children to rediscover the tenderness of the love of God who took flesh, and who by dying left the world the gift of his peace (cf. Jn 14:27).

I will continue to point out that all, from the most prominent international organizations to local associations, from Heads of State to ordinary citizens, in everyday actions and at the most significant moments of life, are called upon to make a contribution to peace and to give no support to war.

5. Millions of children suffer from other kinds of violence present both in poverty-stricken and in developed societies. These kinds of violence are often less obvious, but they are no less terrible.

The International Summit for Social Development which took place this year in Copenhagen stressed the connection between poverty and violence,<sup>20</sup> and on that occasion States committed themselves to a greater battle against poverty through initiatives at the national level, beginning in 1996.<sup>21</sup> Similar suggestions were made by the earlier World Conference of the United Nations on Children, held in New York in 1990. Poverty is indeed the cause of inhuman living and working conditions. In some countries children are forced to work at a tender age and are often badly treated, harshly punished, and paid absurdly low wages.

Because they have no way of asserting their rights, they are the easiest to blackmail and exploit.

In other circumstances children are bought and sold,<sup>22</sup> so that they can be used for begging or, even worse, forced into prostitution, as in the case of so-called "sex tourism." This utterly despicable trade degrades not only those who take part in it but also those who in any way promote it. Some do not hesitate to enlist children in criminal activities, especially the selling of narcotics, thus exposing them to the risk of personal involvement in drug use.

Many children end up with the street as their only home. Having run away, or having been abandoned by their families, or never having known a family environment, these young people live by their wits and in a state of total neglect, and they are considered by many as refuse to be eliminated.

6. Sadly, violence towards children is found even in wealthy and affluent families. Such cases are infrequent, but it is important not to overlook them. Sometimes children are taken advantage of and suffer abuse within the home itself, at the hands of people whom they should be able to trust, to the detriment of their development.

<sup>19</sup> Cf. J o h n P a u l I I, Message to the Delegation of the Holy See at the Fourth World Conference on Women (29 August 1995), *L'Osservatore Romano*, August 30, 1995, p. 1.

<sup>20</sup> Cf. Copenhagen Declaration, no. 16.

<sup>21</sup> Cf. Programme of Action, Chapter II.

<sup>22</sup> Cf. Programme of Action, no. 39 (e).



Many children are also compelled to endure the trauma caused by fighting between their parents, or by the actual breakup of the family. Concern for the children's welfare does not prevent solutions which are often dictated by the selfishness and hypocrisy of adults. Behind an appearance of normality and peacefulness, masked even further by an abundance of material possessions, children are at times forced to grow up in dismal loneliness, without firm and loving guidance and a suitable moral formation. Left to themselves, such children usually find their main contact with reality in television programs which often present unreal and immoral situations which they are still too young to assess properly.

It is no wonder if this kind of widespread and pernicious violence also has its effect on their young hearts, changing their natural enthusiasm into disillusionment or cynicism, and their instinctive goodness into indifference or selfishness. When young people chase after false ideals, they can experience bitterness and humiliation, hostility and hatred, absorbing the discontent and emptiness all around them. Everyone is well aware of how childhood experiences can have profound and sometimes irreparable consequences on an individual's whole life.

It can hardly be hoped that children will one day be able to build a better world, unless there is a specific commitment to their education for peace. Children need to "learn peace": it is their right, and one which cannot be disregarded.

7. I have sought to emphasize strongly the often tragic conditions in which many children are living today. I consider this my duty: they will be the adults of the Third Millennium. But I have no intention of yielding to pessimism or ignoring the signs of hope. How can I fail to mention, for example, the many families in every part of the world in which children grow up in an atmosphere of peace? And how can we not note the efforts being made by so many individuals and organizations to enable children in difficulty to grow up in peace and happiness? Public and private associations, individual families and particular communities have taken initiatives the only purpose of which is to help children who have suffered some traumatic event to return to a normal life. In particular, educational programs have been developed for encouraging children and young people to use fully their personal talents, in order to become true peacemakers.

There is also a growing awareness in the international community which, in recent years, despite difficulties and hesitation, has made efforts to deal decisively and systematically with problems connected with childhood.

The results achieved thus far encourage us to continue these praiseworthy endeavors. If children are properly helped and loved, they themselves can become peacemakers, builders of a world of fraternity and solidarity. With their enthusiasm and youthful idealism, young people can become "witnesses" and "teachers" of hope and peace to adults. Lest these possibilities be lost, children should be offered, in a way adapted to their individual needs, every opportunity for a balanced personal growth.

A peaceful childhood will enable boys and girls to face the future with confidence. Let no one stifle their joyful enthusiasm and hope.

8. Little children very soon learn about life. They watch and imitate the behavior of adults. They rapidly learn love and respect for others, but they also quickly absorb the poison of violence and hatred. Family experiences strongly

condition the attitudes which children will assume as adults. Consequently, if the family is the place where children first encounter the world, the family must be for children the first school of peace.

Parents have an extraordinary opportunity to help their sons and daughters to become aware of this great treasure: the witness of their mutual love. It is by loving each other that they enable the child, from the very first moment of its existence, to grow up in peaceful surroundings, imbued with the positive values which make up the family's true heritage: mutual respect and acceptance, listening, sharing, generosity, forgiveness. Thanks to the sense of working together which these values foster, they provide a true education for peace and make the child, from its earliest years, an active builder of peace.

Children share with their parents and brothers and sisters the experience of life and hope. They see how life's inevitable trials are met with humility and courage, and they grow up in an atmosphere of esteem for others and respect for opinions different from their own.

It is above all in the home that, before ever a word is spoken, children should experience God's love in the love which surrounds them. In the family they learn that God wants peace and mutual understanding among all human beings, who are called to be one great family.

9. Besides the basic education provided by the family, children have a right to a specific training for peace at school and in other educational settings.

These institutions have a duty to lead children gradually to understand the nature and demands of peace within their world and culture. Children need to learn the history of peace and not simply the history of victory and defeat in war.

Let us show them examples of peace and not just examples of violence! Fortunately many positive examples of this can be found in every culture and period of history. Suitable new educational opportunities must be created, especially in those situations where cultural and moral poverty has been most oppressive. Everything possible should be done to help children to become messengers of peace.

Children are not a burden on society; they are not a means of profit or people without rights. Children are precious members of the human family, for they embody its hopes, its expectations and its potential.

10. Peace is a gift of God; but men and women must first accept this gift in order to build a peaceful world. People can do this only if they have a childlike simplicity of heart. This is one of the most profound and paradoxical aspects of the Christian message: to become child-like is more than just a moral requirement but a dimension of the mystery of the Incarnation itself.

The Son of God did not come in power and glory, as he will at the end of the world, but as a child, needy and poor.

Fully sharing our human condition in all things but sin (cf. Heb 4:15), he also took on the frailty and hope for the future which are part of being a child.

After that decisive moment for the history of humanity, to despise childhood means to despise the One who showed the greatness of his love by humbling himself and forsaking all glory in order to redeem mankind.

Jesus identified with the little ones.

When the Apostles were arguing about who was the greatest, he "took a child and put him by his side, and said to them, 'Whoever receives this child in my

name, receives me; and whoever receives me receives him who sent me” (Lk 9:47-48). The Lord also forcefully warned us against giving scandal to children: “Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea” (Mt 18:6).

Jesus asked the disciples to become “children” again. When they tried to turn away the little ones who were pressing in upon him, he said indignantly: “Let the children come to me, do not hinder them; for to such belongs the Kingdom of God. Truly, I say to you, whoever does not receive the Kingdom of God like a child shall not enter it” (Mk 10:14-15). Jesus thus turned around our way of thinking. Adults need to learn from children the ways of God: seeing children’s capacity for complete trust, adults can learn to cry out with true confidence, “Abba, Father!”

11. To become like a little child – with complete trust in the Father and with the meekness taught by the Gospel – is not only an ethical imperative; it is a reason for hope. Even where the difficulties are so great as to lead to discouragement and the power of evil so overwhelming as to dishearten, those who can rediscover the simplicity of a child can begin to hope anew. This is possible above all for those who know they can trust in a God who desires harmony among all people in the peaceful communion of his Kingdom. It is also possible for those who, though not sharing the gift of faith, believe in the values of forgiveness and solidarity and see in them – not without the hidden action of the Spirit – the possibility of renewing the face of the earth.

It is therefore to men and women of good will that I address this confident appeal. Let us all unite to fight every kind of violence and to conquer war!

Let us create the conditions which will ensure that children can receive as the legacy of our generation a more united and fraternal world!

Let us give children a future of peace!

Keywords: children, violence, war, poverty, child abuse, children’s rights, peace, family, education

Message of his Holiness John Paul II for the celebration of the 29th World Day of Peace, January 1, 1996 (Vatican, 8 December 1995). Reprinted from: *L’Osservatore Romano*, the Polish edition, 17:1996, no. 1, 4-7.

For the English text, see [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/peace/documents/hf\\_jp-ii\\_mes\\_08121995\\_xxix-world-day-for-peace\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_08121995_xxix-world-day-for-peace_en.html).

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Fr. Dariusz DZIADOSZ – Does the Old Testament God Have a Grim Face? The Hebrew Bible and Violence

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The problem of violence in the Old Testament belongs among the most difficult and most vital issues of theology which have occupied not only professional exegetes, but generally believers of Judaism and Christianity, the faith of the

latter based on the Gospel of Jesus Christ. Indeed some Biblical texts are a source of numerous controversies due to the drastic scenes of violence and cruelty they include. Even more dubious and problematic are the Old Testament strict laws which command Israelites to do violence against other peoples and believers of other religions. The most acute problem, however, is that of the interpretation of the traditions which, directly or indirectly, associate violence with the God YHWH.

In the succeeding sections of the article, the author focuses on giving the interpretation key to these difficult traditions. He discusses the origin of violence and cruelty according to the Bible and describes their most important forms and manifestations, as well as the Old Testament image of the God YHWH seen through the prism of the violent acts present in the Biblical narration.

Translated by *Dorota Chabrajska*

Keywords: violence, YHWH wars, curse, cruelty

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Gerald J. BEYER – John XXIII and John Paul II: The Human Rights Popes

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DOI 10.12887/27-2014-2-106-05 (Polish version)

Pope John XXIII and Pope John Paul II stand among the most significant popes in the modern era. They were canonized for their many remarkable contributions to the Church and the world. John XXIII and John Paul II did more than any other popes to advance the Roman Catholic Church's teaching on human rights and to promote human rights globally. This article describes some of the major strands of their thought pertaining to human rights, emphasizing their seminal influences on the Catholic human rights tradition. It also underscores their distinctive philosophical and theological emphases. The article situates their human rights legacies within their particular contexts, highlighting the impact that each pope had on the global advancement of human rights in the twentieth century. The conclusion of article heuristically points to some ways that the legacies of John XXIII and John Paul II regarding human rights continue to challenge Catholics and all people of good will today. In many ways both the Church and the world have not yet fully realized the call of John XXIII and John Paul II to promote the human dignity and rights of all.

Keywords: John XXIII, John Paul II, human rights, Catholic human rights theory, economic rights, workers' rights, natural law and human rights, human dignity, religious freedom, *Dignitatis Humanae*, right to life, capital punishment

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Paul RICOEUR – Violence and Language (trans. P. Mikulska)

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The author analyses the opposition, fundamental for the human existence, of the coherent discourse and violence, indicating the examples of the use of language (speech) in politics, poetry, and philosophy. From this analysis he draws a theoretical conclusion that finality is a necessary characteristics of language, while the reduction of language to instrumental intelligence serves violence. He also claims that the problem of violence in speech can be solved only by understanding the speaking subject and by studying language not only in the aspect of its structure, but also in that of its meaning. The author formulates practical guidelines of the good use of language in the face of violence. He claims that it is necessary to affirm the theoretical truth, basic for his analysis, about the radical opposition between coherent discourse and violence, to bear witness to this truth as an imperative, and to practice non-violent discourse, i.e., to respect multiplicity and diversity of languages, as well as their hierarchy.

Summarized by *Patrycja Mikulska*

Keywords: language, violence, speech, coherent discourse, instrumental intelligence, subject, finality of language

The present article is a Polish translation of the paper *Violence et langage* delivered by Paul Ricoeur at the Semaine des Intellectuels Catholiques organized by the Centre Catholiques des Intellectuels Francais (Paris, 1-7 Feb. 1967). It was originally published in *Recherches et Débats* 59: 1967, pp. 86-94.

For the English translation see Paul Ricoeur, "Violence and Language," trans. J. Bien, in Paul Ricoeur, *Political and Social Essays*, ed. D. Stuart & J. Bien (Athens, Ohio: Ohio University Press, 1974, 88-101).

Robert PIŁAT – Violence as a Philosophical Problem

DOI 10.12887/27-2014-2-106-07

In the present article I advance a thesis about a close relation between violence and fear, as understood by Søren Kierkegaard. I critically refer to Hannah Arendt's interpretation of violence, questioning her idea about violence resulting directly from the disintegration of a system of power. I comment on Arendt's popular conclusions expressed in her *Eichmann in Jerusalem* and *On*

*Violence*, as well as on Margarethe von Trotta's recent movie *Hannah Arendt*. I perceive the junction between fear and power in that fear provides the basis for a self-determination of the subject, which necessarily refers to a sense of power. This power, as opposed to force or authority, manifests itself in breaking the resistance perceived in other subjects as such. Violence exhibits a tendency to annihilate another subjectivity. The relation between this sense of violence and crimes against life is contingent, albeit very strong. The way to reduce violence involves a rejection of power-based identity, which, however, has not found support in our civilization and is insufficient in our culture.

Translated by *Dorota Chabrajska*

Keywords: violence, power, evil, subject, fear, self-determination, identity, human dignity, Hannah Arendt, Søren Kierkegaard

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Jacek HOŁÓWKA – Blameless Errors  
DOI 10.12887/27-2014-2-106-08

The author argues that moral obligation remains an obligation even when those who are bound to fulfill it are unable to do so. He concedes that they may be blameless when they fail to execute their duty, but insists that the obligation remains binding. This view challenges the aphorism 'ought implies can.' To support his claim the author points to blameless ignorance. It seems clear to him that sometimes it is our responsibility to find out what we are unable to discover and explain. With respect to such situations he defines four categories of agents: a pessimist, a relativist, a liberal and a dogmatic. He claims that only the dogmatic is committed to saying that ignorance eliminates obligation. This contention, however, seems to be undermined by two most credible psychological theories that offer a naturalistic explanation of the origins of moral attitudes, the theory of reactive attitudes developed by P.F. Strawson, and the theory of social cognition developed by Albert Bandura.

Keywords: pessimist, relativist, liberal, dogmatic, reactive attitudes, P.F. Strawson, social cognition, Albert Bandura

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Barbara CHYROWICZ – Violence without Hatred?  
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The basic question addressed in the present article is whether recourse to violence may be justified. Since in contemporary times the term ‘violence’ is used to describe a whole array of actions, and is variously defined, the answer to the above question must be necessarily preceded by an analysis of the different ways of understanding violence. A scrutiny shows that one may speak about two basic kinds of violence, namely, personal (i.e. violence done by a particular person to others) and structural (i.e. violence most frequently occurring as a result of legalized oppressive and unjust structures which cause e.g. inequality and exploitation). While recourse to violence occasionally turns out necessary in order to eliminate violence as such, one needs to distinguish between, on the one hand, situations in which it is used by the agent as a tool to subordinate other human beings and, on the other hand, situations when violent acts, despite being ‘forceful solutions,’ retain their defensive nature and are not intended to harm others; rather, they prevent violence and retrieve the status quo it has undermined. Thus the violent acts in question are neither acts of revenge nor acts of injustice.

Translated by *Dorota Chabrajka*

Keywords: structural violence, personal violence, coercion, power, social structures, injustice, defence

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Robert P. WOLFF – On Violence (trans. D. Chabrajka)  
DOI 10.12887/27-2014-2-106-10

I set forth and defend three propositions about violence: (1) The concept of violence is inherently confused, as is the correlative concept of non-violence; these and related concepts depend for their meaning in political discussions on the fundamental notion of legitimate authority, which is also inherently incoherent. (2) It follows that a number of familiar questions are also confusions to which no coherent answers could ever be given, such as: when it is permissible to resort to violence in politics; whether the black movement and the student movement should be nonviolent; and whether anything good in politics is ever accomplished by violence. (3) The dispute over violence and nonviolence in contemporary American politics is ideological rhetoric designed either to halt change and justify the existing distribution of power and privilege or to slow

change and justify some features of the existing distribution of power and privilege or else to hasten change and justify a total redistribution of power and privilege.

Keywords: violence, power, political power, force, authority, 'de jure' authority, 'de facto' authority, legitimacy, law enforcement, autonomy, political philosophy, anarchism

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Wilfried VER EECKE – Law, Morality, and Society: Reflections on Violence (trans. D. Chabrajaska)

DOI 10.12887/27-2014-2-106-11

The author holds that the fundamental psychological structure of a human being explains why humans are capable of violent acts, and subsequently points to ways in which the scale of such acts may be at least limited. Against this backdrop the author distinguishes acts of rebellion which need to be unconditionally condemned and those that might be only deplored, just as moralists in the past used to deplore just wars without being able to condemn them.

The author perceives the roots of violence in the Oedipus complex and explains that overcoming this complex involves learning the law of life, which in order to be tolerable, must have next to its negative side, a positive one: it must guarantee that the basic human need, recognition, is better attained through it. The parents teach and have to teach the law of life to their children, but they have to provide at the same time a viable model to accept this law, so that the child can accept the harsh law of life without losing her trust and love of life. While revolutions and rebellions are an attempt to keep the law of life by attacking the law of society, almost all revolutions are based on utopian ideals which promote the return to the repressed, releasing resistance, hate and despair against any law, also the law of life, and which thus make everybody pay a terrible price: the ultimate way to restore the law of life is then dictatorship. As it has been pointed out by Hegel, it is difficult to defend this kind of revolution on moral grounds. Still, insofar as the rebellion or resistance is peaceful or innocent, and guarantees reform, it is extremely healthy for society and may be called moral. A philosopher can only try to understand the painful necessity of violence to force needed change, without being able to approve or condemn this violence.

Summarized by *Dorota Chabrajaska*

Keywords: violence, society, law of life, Oedipus complex, autonomy, reform, rebellion, revolution, Hegel, utopias, just wars

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A. Richard KONRAD – Violence and the Philosopher  
DOI 10.12887/27-2014-2-106-12

The author analyzes the ways in which his contemporary philosophers approach the issue of violence, and focuses on its two distinct interpretations provided by Robert P. Wolff and Wilfried Ver Eecke respectively. His main objection is that the philosophers in question are concerned with justifying violence rather than with explaining it; furthermore, they disregard the questions asked by moral philosophy about the nature and admissibility of violent acts. Konrad holds that Wolff restricts the concept of violence to the field of political philosophy by arbitrarily resting his notion of violence on a controversial political notion of legitimate political authority. He also criticizes Wolff's concept of autonomy and his resulting defense of 'philosophical anarchism,' stressing that the problem of violence as such is simply eliminated by definitional fiat in this approach.

In discussing Wilfried Ver Eecke's reflections, Konrad focuses on the idea that certain forms of violence, while deplorable, remain unavoidable and are needed for effecting a change in the society. Konrad emphasizes that there is not enough historical evidence to justify even a rough generalization that violence usually has been necessary to bring about change. In conclusion, Konrad stresses that thinking of violence as necessary, or inevitable, at least under certain circumstances, is a deeply ingrained pattern of thinking for which there is no justification. A philosopher needn't feel any urgency for trying to justify violence. Furthermore, a belief in the inevitability of violence in an era of increasingly devastating weapons of violence may turn out suicidal. Thus it is important that the habit be broken. This is an endeavor to which a philosopher might usefully lend his critical abilities.

Summarized by *Dorota Chabrajka*

Keywords: violence, non-violence, violence in history, justification of violence, philosophy, philosophers, moral philosophy, practical philosophy

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Maciej T. KOCIUBA – Violence, according to René Girard: The Structure of Girard's Theory and the Contexts of Its Reception

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The article focuses on an analysis of the complex aggravating determinants of the reception of René Girard's theory. Among others, relevant cognitive factors are considered, such as those related to the untypical structure of the mimetic theory and its non-empirical nature. On the other hand, also social and ideological factors, the latter related to the standards set by political correctness, are scrutinized. All these determinants, which in the past affected the reception of René Girard's theory, contributed to its numerous misapprehensions and false interpretations. However, the fact that it has been now absorbed by culture over a lengthy period of time, paired with Girard's patience in popularizing his views, has contributed to the now prevailing opinion that his anthropological insight into the social and psychological mechanisms of violence is coherent and exhaustive.

The second part of the article includes a novel attempt to describe the fractal structure of Girard's theory, manifested in its specific ability to combine a wide range of aspects of the reality it explains with the simplicity of its explanation mechanism (corresponding to the construction principle of a fractal geometry).

In an analysis of the formal qualities of Girard's theory, efficiency of such concepts as iteration and self-similarity, used in the theory of chaos, is demonstrated.

If justifiable, the thesis that Girard's theory exhibits certain qualities of a fractal structure may be considered as an indirect proof of the rootedness of this theory in the actual reality rather than its being a purely intellectual game.

Translated by *Dorota Chabrajska*

Keywords: René Girard, violence, mimetic theory, fractal, the Gospel, culture, cultural anthropology

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Dobrosław KOT – Between Dialogue and Argument: An Attempt at Dialogic Phenomenology

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The relation between argument and dialogue is that of clear opposition. According to the philosophy of dialogue, dialogue manifests a dialogic relation, while argument denotes contest. While dialogue is an expression of an I–Thou relation, argument belongs to the I–It world of relations. Still, a phenomenological analysis of argument discloses its dialogic marks. However distant may argument be from dialogue, it is nevertheless involved in a dialogic situation, since it is rooted in the subjectivities of its participants. The tradition of the philosophy of encounter advanced by Martin Buber and Emmanuel Lévinas is not the only current of philosophy in which a thinking about dialogue has developed. An interesting insight into the essence of dialogue can be found in the writings of Mikhail Bakhtin: his conception of the polyphony of inner voices enables a better understanding of what argument is in its essence, and it facilitates grasping its dialogue-like moments as well as its dialogic implications. Ultimately, argument, which consists in breaking the unity of a subject involved in it into independent inner voices, may result in a dialogic restoration of the unity of I and Thou, and contribute to unveiling truth.

Translated by *Dorota Chabrajka*

Keywords: controversy, dialogue, dialogicity, dialogueness, I–Though, violence, struggle, truth

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Tomasz ŻURADZKI – Proportionality in the Ethics of War: On a Duty to Minimise the Total Number of Armed Conflicts' Casualties

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There is less and less violence – in time of peace as well as during armed conflicts. In this article, through references to three real cases, I analyse whether the decision makers should always conduct military operations so as to minimize the total number of casualties. I demonstrate that neither international law nor moral judgements about the permissible use of force by individuals require conducting military operations in such a way.

Keywords: just war, violence, casualties, the law of armed conflicts, the Gulf War, the Kosovo War, the Gaza-Israel conflict

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Leszek POREBSKI – A Bitter Taste of Technology: New Types of Violence as a Consequence of the Information Revolution

DOI 10.12887/27-2014-2-106-16

The rapid growth of information and communication technologies has resulted in various social consequences. Among the most significant ones is the emergence of diverse forms of violence. In this text, several aspects of cyber-violence are discussed and a new classification of cyber-violence forms is proposed. Two major types of the phenomenon of cyber-violence are distinguished, namely, interpersonal cyber-violence (harming individuals, and based on personal contacts) and public cyber-violence (referring to ideas rather than persons, and aimed at affecting public discourse). A considerable presence of cyber-violence in everyday life urges undertaking efficient countermeasures. It seems that legal procedures can only partly play that role. Basic limits to successful legal control of cyber-violence are twofold. Firstly, there are various standards of, e.g., free speech protection in particular countries. Secondly, the virtual nature of cyberspace makes traditional measures of investigation and prosecution inadequate and of limited use. There are, however, other than legal implications of the growth of cyber-violence, since the development of information and communication technologies has influenced also the realm of democratic values. In this respect, diminishing role of privacy as one of the pillars of the democratic creed is of crucial importance. Individuals eagerly exchange their privacy for visibility and appreciation in the virtual world. This in turn encourages others to monitor and often violently invade the secrecy of their personal life. Consequently, an increase in at least some aspects of cyber-violence can be regarded as a by-product of the quest for popularity, measured by the number of one's friends in social networks or the number of one's personal pictures 'liked' by others.

Keywords: cyber-violence, information revolution, ICT, democracy

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Danuta RODE – Marital Violence: The Mechanisms of Addiction  
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The objective of the study is an analysis of the factors that stimulate the mechanism of addiction which forms in the relations between the perpetrator and the victim of marital violence. The mechanisms in question are characterized with a view to the psychological description of both the perpetrator and the victim. A discussion of various definitions and determinants of violence shows the complexity of this phenomenon which accounts for the difficulty in defining violence and identifying the factors that generate it. In order to describe the mechanisms of addiction to violence in domestic relations the conception of the psychological mechanisms of addiction, developed by Jerzy Mellibruda, was used. Thus three basic mechanisms of addiction were distinguished: (a) regulation of emotions, (b) cognitive distortions, (c) distortions of the structure of the self. The constituent parts of the mechanisms of addiction on the part of perpetrators and victims have been separately discussed so as to reconstruct the entire mechanism of addiction to violence, originating processually between the victim and the perpetrator and forming a vicious circle. The particular manifestations of the mechanism of addiction to violence have been described in detail. The conclusions of the study may suggest certain ways of treating the perpetrators and providing psychological counseling for both victims and perpetrators of violence.

Translated by *Dorota Chabrajka*

Keywords: family, violence, victim, perpetrator, addiction, mechanisms of addiction, psychological counseling

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Manfred SPIEKER – Towards the Medicine of Desires? Artificial Fertilization and Human Dignity (trans. P. Mikulska)  
DOI 10.12887/27-2014-2-106-18

The author presents the debate, held in Germany, on the anthropological, ethical, legal, psychological and sociological aspects of the assisted reproductive technologies, evaluating them against the criterion of the personal dignity of the human being. He argues that the human embryo, possessed of human dignity, is a subject of rights. He also claims that the conception of a child in a sexual act constitutes a right of both the child and his or her parents. Reflecting on the status of contemporary medicine, the author observes that to a large extent its goal is no longer to cure diseases but to fulfil human desires, such as the wish of parents to have a child. However, he also recognizes among German

specialists in medicine, ethics or law an on-going change in the attitude towards assisted reproduction: from uncritical acceptance towards the recognition of its negative aspects that become subjects of public debate. Among the ideas that contributed to this change the author indicates, along with the Catholic Church moral doctrine, the views recently presented by representatives of the German Protestant Churches, as well as by feminist scholars.

Summarized by *Patrycja Mikulska*

Keywords: in vitro fertilization, medicine of desires, person, dignity, human rights, feminism

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Dariusz KOSIŃSKI – “Go and watch.” Violence as a Power of the Theater  
DOI 10.12887/27-2014-2-106-19

The essay attempts to look at violence as a power constantly present in Western theater and having an important role in the interplay between desire and suppression, the motor of the social dynamics of the theater. In an analysis of texts of various theatrical genres, both historical (e.g. ancient tragedies, mystery plays, Jerzy Grotowski's performances) and contemporary (e.g. *The Cleansed* by Sarah Kane, directed by Krzysztof Warlikowski), the author describes selected scripts in which violence plays a major role, and which, once staged, are ‘absorbed,’ often in an unconscious way, by the audience. Violent as they may be, the scripts in question often inspire acts transcending violence and its immediate result (i.e. death). As a result their dangerous potential is leveled and it is revealed that no one is free from a desire of violence.

Keywords: theatre, violence, anthropology of theater, Jerzy Grotowski, Sarah Kane, Krzysztof Warlikowski

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Inka DOWLASZ – Therapy and Theater: A Marginal Gloss on the Play *Bici bijq* [“The Beaten Beat?”] in the Ludowy Theater in Nowa Huta

The author of the paper, a stage director and a psychologist, describes the main objectives of her work by discussing the plays she has staged in the Ludowy

Theater in Cracow, Poland, where she continues the Therapy Through Art program, once begun by Jerzy Fedorowicz. Her scripts both reflect the typical structure of a Greek tragedy as described by Aristotle, and incorporate elements of modern psychology. The plays she has staged provide an opportunity for an exchange with the audience about the consequences of problematic actions, inconsiderate decisions, addictions, violence and lack of tolerance. Both her scripts and the workshops she conducts creatively transform fears, aggression, complexes and frustration. The article describes how art may play the role of a successful therapeutic intervention.

Translated by *Dorota Chabrajska*

Keywords: therapy through art, art, theatre, the Ludowy Theater, Cracow

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Anna KAWALEC – The Genre of ‘Tragedy’ in the World of Cultural Coercion  
DOI 10.12887/27-2014-2-106-21

The thesis of the article is simultaneously a postulate: The genre of tragedy provides a type of art indispensable to modern culture. Drawing on Irena Sławińska’s analyses of the tragedy, the author argues that today the genre in question succumbs to the pressure of the culture marked by suspension of all the borders and limits it finds inconvenient. The conception of the tragedy advanced by Irena Sławińska transgresses the narrow limits of the genre study approach and incorporates the cultural, philosophical and religious dimensions. Thus it shows the existentially relevant and culture creating value of the genre of tragedy, which is essentially a cathartic art.

Translated by *Dorota Chabrajska*

Keywords: performing arts, cathartic arts, genre of tragedy, cultural pressure

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Tomasz FERENC – Image, Culture and Cruelty: Photography and the Modern Icon-sphere of Violence

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Relations between image and violence need to be analyzed in a variety of theoretical perspectives and contexts. Such a relation always adopts a different shape, serves a different cause and has different consequences. With the advent of photography, visual violence has gotten a new intensity. Mechanically reproduced images became easy to distribute and came into widespread, mass circulation. Another revolutionary change was caused by the universal availability of the Internet. In the present article, an attempt was taken to point to the dynamics of this cultural phenomenon by showing its examples in fine-art photography, commemorative photography, advertising photography and photojournalism.

Keywords: violence, photography, art, photojournalism, advertisement, photo-mobbing, Internet

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Kamil KOPANIA – The Tradition, Actualization and Portrayal of the Passion of the Savior: Andrzej Bielawski's *Way of the Cross* for the Congregation of the Sisters of the Immaculate Conception of Buraków

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The article is focused on an analysis of *The Way of the Cross* (1984), a drypoint by Andrzej Bielawski, commissioned by the Congregation of the Sisters of the Immaculate Conception of Buraków, near Warsaw. The author argues that the artist, using the traditional sequence of scenes established in the iconography of the Passion, succeeded in producing modern (for the 1980's) and simultaneously timeless a vision of the Passion of Christ, free from exaggerated symbolism and obvious metaphors. Furthermore, while working on the cycle of the Passion of the Lord, Bielawski made interesting and creative references to old art, in particular to the ways in which medieval artists portrayed the sufferings of the Savior.

Translated by *Dorota Chabrajska*

Keywords: Andrzej Bielawski, Way of the Cross, the Passion of the Lord Jesus Christ, art of the 1980's

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John DONNE – Nunc lento sonitu dicunt, morieris. Now, this bell tolling softly for another, says to me: Thou must die. “Meditation XVII” from *Devotions Upon Emergent Occasions* (trans. D. Chabrajka)

A Polish translation of John Donne’s famous meditation on death, the passing of time and existential concerns.

Translated from John Donne, “Meditation XVII” from *Devotions Upon Emergent Occasions*, in John Donne, *Complete Poetry and Selected Prose*, ed. J. Hayward (London: The Nonesuch Press, 1945, 538).

Anna IRSAK – The Scope of Biomedical Research and the Status of the Human Embryo

Review of Włodzimierz Galewicz’s *Status ludzkiego zarodka a etyka badań biomedycznych* [“The Status of the Human Embryo and the Ethics of Biomedicine”] (Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2013).

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Fr. Janusz MARIĄSKI – On Religion and Morality

Review of Rafał Boguszewski’s *Religijność i moralność w społeczeństwie polskim: zależność czy autonomia? Studium socjologiczne* [“Religiousness and Morality in the Polish Society: Dependency or Autonomy?”] (Toruń: Wydawnictwo Adam Marszałek 2012).

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Books recommended by *Ethos*

Simon Baron-Cohen, *Teoria zła. O empatii i genezie okrucieństwa* (original title: *The Science of Evil*), trans. Agnieszka Nowak, with a preface by Tomasz Maruszewski (Sopot: Smak Słowa, 2014).

*Pięknie jest służyć. Dziedzictwo duchowe Jana Pawła II* [“It Is Beautiful to Serve Each Other: The Spiritual Heritage of John Paul II”], ed. Fr. Andrzej Dobrzyński (Rome: Fundacja Jana Pawła II–Ośrodek Dokumentacji i Studium Pontyfikatu, 2013).

*Moc i piękno wiary. Credo w katechezach środowych Jana Pawła II* [“The Power and the Beauty of Faith: The Creed in John Paul II’s Wednesday Catecheses”] ed. Fr. Andrzej Dobrzyński (Rome: Fundacja Jana Pawła II–Ośrodek Dokumentacji i Studium Pontyfikatu, 2014).

Fr. Alfred M. WIERZBICKI – Is the World of Persons Expanding?

Report on a Conference “Personhood Beyond the Human” (Yale University, New Haven, Connecticut, USA, 6-8 Dec. 2013).

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Jolanta PROCHOWICZ – Philosophy and Literature

Report on the 56th Philosophical Week at the John Paul II Catholic University of Lublin (Lublin, 10-13 March 2014).

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Fr. Alfred M. WIERZBICKI – The 2014 Drama of Ukraine

A feuilleton about the situation in Ukraine in 2014, on the responsibility of the European Union for the present state of affairs in this country, and on the necessity of taking international measures against Russia.

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**Maria FILIPIAK – Popes John Paul II, Benedict XVI and Francis Address the Issue of Violence**

A bibliography of addresses by John Paul II, Benedict XVI and Francis on the issue of violence.

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