

FEAR

ABSTRACTS

From the Editors – “Do not be afraid” (by Agnieszka Lekka-Kowalik)

Most of us surely know the above phrase. This is the message that the newly elected pope – John Paul II – addressed to the world in his homily for the inauguration of his pontificate.¹ But is it feasible for the human being to banish fear? Why, fear is common human experience. It is defined as “a specific, long-lasting emotional state (mood), in which there dominates a feeling of mighty menace or dangerous change that originates from an unknown, ungrasped source.”²

Usually one tries to distinguish fear from other similar emotional states. Dictionaries of synonyms give many terms, such as: fright, anxiety, angst, disquietude, awe, apprehension, trepidation, scare, panic, stress, phobia, psychosis, horror, dismay, jitters, uneasiness, obsession, terror, stampede, worry, concern. Two semantic fields are indicated: fear of something/somebody and fear for something/somebody. The form and intensity of fear depend on individual experience, but fear can be caused by cultural and social phenomena – it may be for example disinformation in the form of false information (if this expression is not an oxymoron) or of the abundance of information incomprehensible for human beings.

Thus, fear is inherent part of our life; it is with us in many crucial moments – when making important decisions, passing exams, or applying for a job. It is something very natural and sometimes even useful, as it might mobilize us, thereby facilitating action and adaptation to changing circumstances. It works also as our natural protector: a fear of exam makes us study harder, a fear of accident makes us drive more carefully, and a fear of unemployment makes us develop new skills. Yet, when fear paralyzes us, we stop developing ourselves and take a preservative attitude. When a stressful situation disappears and fear does not, it degenerates into pathological fear. Such pathological fear is accompanied by a wide spectrum of somatic symptoms, such as headaches, vertigo, thorax pains, or accelerated heart rates; physiological symptoms are

¹ See “Homily of His Holiness John Paul II for the Inauguration of his Pontificate” (St. Peter’s Square, Sunday, 22 October 1978), http://w2.vatican.va/content/john-paul-ii/en/homilies/1978/documents/hf_jp-ii_hom_19781022_inizio-pontificato.html.

² Entry “Fear”, in *Encyklopedia PWN*, <http://encyklopedia.pwn.pl/haslo/lek;3932148.html> (translation mine).

accompanied by psychic and psychomotoric ones: emotional strain, nervous tension, problems with memory and attention, dysfunctions of reasoning and planning. Fear occurs in many somatic diseases, but it might also be a personal trait expressing itself in a susceptibility to reacting with fear. There exists even anticipatory fear (or anticipatory anxiety), i.e. a fear of fear – anxious awaiting for a fear-fit.

Theologians, philosophers, scientists and poets write about fear and anxiety as a typical human phenomenon, about its essence, sources and kinds. Literature and art historians analyze fear as an important motif in culture. Psychologists and psychiatrists make lists of symptoms of fear, of types and functions of fear in human life; they search for indicators when natural fear transforms into pathological fear.

Every human person strives against fear and must find a means to cope with it. Security has always been a desired good, but as a result of civilizational-cultural changes it has nowadays acquired a special importance: it is generally believed that everything in life should be safe and should increase the security of the human being. In order to preserve our sense of security we are sometimes ready to sacrifice our dreams and friendships, or even truth and love. We are trying to tame fear by engaging our imagination in awesome but safe – because fictional or distant – situations presented on television and on the Internet, or we are trying to deaden fear with alcohol, drugs and medicaments. Advertisements invite us to buy various, ever-better means against fear, and therapeutic institutions offer us help in surmounting fear with exercises and changes in consciousness. Yet, when attempting to describe our own fear or anxiety, we usually talk about a feeling of emptiness and solitude, of fragility and vulnerability, of worthlessness and vanity of life.

Antoni Kępiński in his classic book *Fear* diagnoses that our nervous hyperactivity, plunging into the vortex of social life, endless journeys, avoidance of concentration and aloneness, that are so typical of our civilization, stem from a neurotic fear of solitude.³ But he also claims that there exists undetermined anxiety which is connected to the very fact of existence and it arises in every human being.⁴ One may then say that in various moments of our life we get a signal – in the form of sudden and violent attack of fear – that our existence is threatened or the existence of the person we love (or the existence of something what is dear to us) is threatened. In such situations we very often feel that we are left alone with our fear and are helpless against it. Thus, through fear we discover the fragility and non-necessity of our existence, i.e., contingency – of ourselves, of other people, of all human works and achievements. And we discover that the world is unpredictable and uncontrollable despite the extensive knowledge and advanced technology we possess. Even more – it is the development of science and technology that causes more and more fear. In his encyclical letter *Redemptor Hominis* John Paul II writes: “Man therefore lives increasingly in fear. He is afraid that what he produces – not all of it, of course, or even most of it, but part of it and precisely that part that contains

³ See Antoni Kępiński, *Lęk* [“Fear”], (Warszawa: Sagittarius, 1995), 87.

⁴ See *ibid.*, 16.

a special share of his genius and initiative – can radically turn against himself; he is afraid that it can become the means and instrument for an unimaginable self-destruction, compared with which all the cataclysms and catastrophes of history known to us seem to fade away. This gives rise to a question: Why is it that the power given to man from the beginning by which he was to subdue the earth [cf. Gen 1:28] turns against himself, producing an understandable state of disquiet, of conscious or unconscious fear and of menace, which in various ways is being communicated to the whole of the present-day human family and is manifesting itself under various aspects?”(15).

In fear some sort of ultimateness and unlimitedness is present. Paul Tillich, a philosopher and theologian claims: “[A]nxiety in its nakedness, is always the anxiety of ultimate non-being ... a more exact analysis shows that in the anxiety about any special situation anxiety about the human situation as such is implied. It is the anxiety of not being able to preserve one’s own being which underlies every fear and is the frightening element in it.”⁵ For “[t]he basic anxiety, the anxiety of a finite being about the threat of nonbeing, cannot be eliminated. It belongs to existence itself.”⁶ Blaise Pascal spoke already about such existential fear: “When I consider the short duration of my life, swallowed up in the eternity before and after, the little space which I fill, and even can see, engulfed in the infinite immensity of spaces of which I am ignorant, and which know me not, I am frightened, and am astonished.”⁷ Paul Foxman, an anxiety treatment specialist, claims in turn that fear or anxiety is an alarm to revise one’s life – it reveals that one is following a wrong path in one’s life, that one has lost a correct track and guideposts disappeared.⁸ Thus, fear is an important experience for human persons: on the one hand fear confronts a person with human contingency, and on the other – it indicates the need to answer the question of who I am and where I head for. The lack of an answer to the question of the sense and goal of human life causes the state in which human thinking and acting becomes saturated with fear.

“But why is man afraid? Perhaps exactly because, in consequence of this negation (of God) of his, he remains alone in the last analysis, metaphysically alone... interiorly alone.”⁹ Thus, John Paul II can direct to the world a calling: „Do not be afraid”, for he is able to provide a means to overcome human anxiety. He gives it in the next sentence of the same homily: „Open wide the doors for Christ.”¹⁰ Opening the doors means an assent to God’s plan for me, and the hope that Christ will lead me to eternal life, to the life without any fear.

⁵ Paul T i l l i c h, *The Courage to Be* (New Haven & London: Yale University Press, 1952), 38.

⁶ *Ibid.*, 39.

⁷ Blaise P a s c a l, *Pensées*, trans. W. F. Trotter (New York: E.P. Dutton & Co., 1958), 61.

⁸ See Paul F o x m a n, *Dancing with Fear: Overcoming Anxiety in a World of Stress and Uncertainty* (Lanham, Maryland: Rowman & Littlefield, 2004).

⁹ J o h n P a u l I I, *Facing the Fears of the Modern World* (Homily delivered during the Holy Mass, Turin, 13 April 1980), *L'Osservatore Romano*, Polish Edition, 1, no. 4 (1980): 20. See also this issue of *Ethos*, 13–18.

¹⁰ “Homily of His Holiness John Paul II for the Inauguration of his Pontificate.”

Card. Joseph Ratzinger observes: “Where man falls into extreme loneliness he is not afraid of anything definite that could be explained away; on the contrary, he experiences the fear of loneliness, the uneasiness and vulnerability of his own nature, something that cannot be overcome by rational means.”¹¹ This fear, peculiar to man, cannot be overcome by reason but only by the presence of someone loving.¹²

There is, however, one moment when man seems to be left alone with her fear and loneliness: the moment of death. Yet, it is not so, for Jesus Christ – as Card. Joseph Ratzinger writes – dying on the cross, “strode through the gate of our final loneliness” and „in his Passion he went down into the abyss of our abandonment. Where no voice can reach us any longer, there is he.”¹³ And „there is life in the midst of death, because love dwells in it.”¹⁴ In the Apocalypse the Son of God says to St. John: “Do not fear. I am the First and the Last, and the Living One, and I was dead, and behold, living for ever and ever, and I have the keys of death and of Hades”(1:17-18). This is why St. Augustine states: “Our hearts are restless till they rest in Thee.”¹⁵

The authors of articles collected in this volume try to do justice to the complexity of the phenomenon of fear: they show the Biblical fear of Adam and Eve after the original sin, the fear as a manifestation of freedom, as a harbinger of danger and subjugation, or as an anticipation of a loss of something precious; they analyze understandings of fear present in works of literature and painting, and also the anxiety in cancer-suffering. Maybe reading these articles will allow us to understand human fear better – and understanding is a means of coping with fear and overcoming it.

The present volume contains also a very special section devoted to the late Giovanni Reale. He was an outstanding thinker and authority on ancient philosophy, a friend of St. John Paul II’s and of Father Tadeusz Styczeń’s. In 2000 he received the honorary doctorate of the Catholic University of Lublin. The section commemorating Giovanni Reale bears a distinctive title: “A Commentator on Wisdom.” Yet, as a philosopher Giovanni Reale was not only a commentator but also a lover of wisdom. And wisdom is capable of comprehending fear and finding the proper remedy for it.

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On October 1, 2015, Rev. Prof. Antoni Dębiński, Rector of the John Paul II Catholic University of Lublin, appointed me to the post of the director of the John Paul II Institute. This post is coupled with that of the editor-in-chief of *Ethos*. Thus I succeed two distinguished scholars: Fr. Prof. Tadeusz Styczeń

¹¹ Joseph R a t z i n g e r, *Introduction to Christianity* (San Francisco: Ignatius Press, 2004), 299.

¹² See *ibid.*, 300.

¹³ *Ibid.*, 301.

¹⁴ *Ibid.*

¹⁵ A u g u s t i n e, *Confessions*, Book. I 1, trans. F.J. Sheed (Indianapolis–Cambridge: Hackett Publishing Company, 2006), 3.

and Rev. Prof. Alfred M. Wierzbicki. They have built the reputation of *Ethos* as an interdisciplinary scholarly journal established on the direct initiative of John Paul II. I take this opportunity to express hereby my deepest gratitude to them, as well as my sincere admiration.

It is probably a sign of the times that a woman and layperson becomes an editor-in-chief of *Ethos*. I write my first editorial to the volume on fear, but its title is "Do not be afraid." I take my new post with responsibility but without fear, since I have an experienced and reliable editorial team, the valuable help of Rev. Prof. Alfred M. Wierzbicki, as well as the support of the Editorial Board. Now I earnestly ask the readers for friendly acceptance.

JOHN PAUL II – Facing the Fears of the Modern World

John Paul II reflects on the fear that filled the apostles on the third day after the crucifixion of Jesus Christ, when they found out that the tomb where his body had been laid was empty. The fear they experienced was so overwhelming that they stayed together with the door locked. However, their emotional state, while resulting from an awareness of an impending danger, was in fact grounded in a much deeper anxiety, one close to despair, which began to fill them after the death of Christ: the death of God.

The Pope compares the fear by which the hearts of the apostles were gripped on that day with the fear experienced by human beings in the modern world. Apparently fear is felt in the most acute way by those who being radically aware of the human condition have come to terms with the fact of the death of God to the human world. The fear resulting from the realization of the utmost loneliness of the human being may be only superficially extinguished by the manifold accomplishments and advancements of the technological civilization which emphasize the dimensions of *homo economicus*, *homo technicus*, *homo politicus*, and *homo ludens*. The illusion of progress caused by the technological civilization is frequently coupled with the spread of consumer attitudes, which, in social life, results in the abandonment of truthfulness to the human nature, as well as in the departure from the truth of human existence in personal lives: human beings tend to 'forget' the full dimension of their humanity and lose their sense of the meaning of life.

Although consumer attitudes are meant to safeguard the human being from death, not only does existential fear not disappear, but it is even strengthened in the face of the potential of death the contemporary world carries despite its civilizational progress. There are deadly weapons, mass killings, and even systems designed to kill human beings in order to improve the humankind and enhance the human society. The fear that pervades human existence in the modern world is primarily caused by the possibility that the gigantic progress triggered by our civilization might turn against the human being and lead to the programmatic death of humankind.

John Paul II emphasizes that the situation in question results from the acceptance of the death of God: human beings have taken themselves and the world away from God in the belief that it is the only way they might truly possess

themselves and the world. We live in the epoch of a gigantic material progress and an unprecedented negation of God. The ultimate source of the human fear might be that having killed God, human beings will not hesitate to kill one another.

Summarized by *Dorota Chabrajska*

Keywords: fear, death of God, progress, modern civilization, ambivalence of technology, civilization threats, consumer attitudes, anthropology, meaning of life, resurrection

Homily delivered during the Holy Mass in Turin on 13 April 1980. Reprinted from *L'Osservatore Romano*, Polish Edition, 1, no. 4 (1980): 19-21.

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Fr. Tomasz NAWRACAŁA – “The fear of the Lord is a fountain of life” (Prov 14:27a).
On the Development of the Notion of the Fear of the Lord in the History of the Church
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The Christian notion of the fear of the Lord defines the attitude of a human being towards God. The attitude in question expresses on the one hand the awareness of human limitation and sinfulness juxtaposed with the greatness of God Himself. Almighty God evokes in the human being the feeling of fear and anxiety about the future retribution. On the other hand, however, the Biblical tradition pointed out the necessity to stand in front of God experiencing His love. God is the Father for the human being, whose sins are forgiven out of love and who receives the gift of adoption out of love. The current article presents the most essential elements in the development of the notion of the fear of the Lord in order to show its value for the Christian life, as well as its significance to the Church as such.

Keywords: fear of the Lord, love, judgement, retribution, freedom, choice

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Fr. Dariusz DZIADOSZ – “I was afraid, because I was naked” (Gen 3:10).
On the Origin of Human Fear in the Biblical Story of the Garden of Eden
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Fear is permanently inscribed in various dimensions of human existence, and therefore, in the history of humankind, it has always been subject to a multifaceted philosophical and theological reflection. Also the ancient traditions

of the Hebrew Bible addressed that issue with due seriousness, pointing not only to the origin of fear and to the multifarious shapes it assumes, but also to some remedial measures which may alleviate its diverse consequences. All the inspired texts that elaborate on the origin of human fear relate it to the multifaceted reality of human sin which substantially affects the quality of the human relationships with God, with oneself, with other human beings, and with the surrounding world. The dependency in question is described, probably most exhaustively, in the Biblical account of the creation and the fall of the first human beings (Gen 2,4:b-3,24), pointing first to the beauty and perfection of God's work, and then to the causes and the consequences of Adam's and Eve's disobedience. One of the leading literary and theological motifs of this Biblical tradition is precisely the issue of human fear.

Translated by *Dorota Chabrajska*

Keywords: Gen 2:4b-3,24, Biblical account of sin and its consequences, psychology of temptation, fear as a consequence of human disobedience, Divine therapy of fear

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Antoni SZWED – Fear as a Manifestation of Human Freedom, as interpreted by Søren Kierkegaard

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The main objective of the article is to unfold the various phenomena of anxiety described by Søren Kierkegaard in his *Concept of Anxiety* in relation to the manifold experience of freedom and to the moral good and evil, inherent in that experience. According to Kierkegaard, human freedom is not a simple presupposition or an axiom accepted for the sake of explaining the existence of morality; rather, it is considered as a reality that manifests itself in anxiety of various intensity. This, in turn, shows that the primordial source of freedom is found in the individual alone and remains only secondarily present in interpersonal relations. Kierkegaard terms anxiety as “the possibility offered to possibility.” The actualization of the first possibility results in an existential leap into the experience of guilt or sin. The intensification of anxiety which accompanies such an experience makes one prevail over the second possibility, or the so-called hindered freedom. In his later *Concluding Unscientific Postscript* Kierkegaard would demonstrate that the fullness of human freedom is ultimately connected with the Christian mode of existence.

Keywords: anxiety, freedom, hindered freedom, sin, guilt

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Ks. Kazimierz M. WOLSZA – A Phenomenology of Fear

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The article presents a description of the phenomenon of fear, in particular of its three aspects, namely, its sources, structure and consequences. The sources of fear may be either real or imaginary. They are part of the category of future which Martin Heidegger termed as *malum futurum*. The constitutive elements of the structure of fear are anxiety, cognitive distortions, helplessness, and irrationality. Among the negative consequences of fear, one may point to aggression, addictions, and the attitude of being ‘closed’ to others and the world.

In the concluding part of the article the issue of the possibility to overcome fear is scrutinized. In his *Concept of Anxiety* Søren Kierkegaard writes that he who has learnt how to experience fear in the proper way has learnt the most important thing in life. Fear may be tamed or overcome by hope, love, and faith.

Translated by *Dorota Chabrajska*

Keywords: fear, anxiety, phenomenology, hope, love, faith, Martin Heidegger, Søren Kierkegaard

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John T. HAMILTON – *Omnia mea mecum porto*: Exile, Culture and the Precarity of Life

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The present article reflects on the fearful experience of political banishment by focusing on the constitution of the exile’s identity and its precarious relationship to property, be it one’s possessions, one’s body, or even one’s very own life. To this end, the analyses consider published statements and texts by three authors – Thomas Mann, Walter Benjamin, and Herta Müller – who all have recourse to the Stoic dictum *omnia mea mecum porto* to express sentiments of varying intent and ramifications. A number of questions emerge: Is one’s culture transportable beyond the native home? Can it be successfully embodied or does it

break down beneath the weight of totalitarianism? In brief: Is culture capable of addressing concrete fears of lost community, material contingency, or the fragility of mortal existence?

Keywords: precarity, culture, exile, Thomas Mann, Walter Benjamin, Herta Müller

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Leszek KOCZANOWICZ – *Angor animi*, or The Culture of Fear

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The article provides an analysis of the fears of modernity. The author develops the concept of a culture of fear conceived of as a universal mental condition reflecting the transformations of modern society. The starting point for the analyses is the concepts of, respectively, *angor animi* (a medical term) and 'beast' (a description recurring in Henry James's *The Beast in the Jungle*). The two categories refer to two types of fear: the terror caused by the feeling of imminent death and the anxiety caused by falling into ordinariness in life. Both kinds of fear are engendered by the instability of every-day reality in modernity. The instability in question is responsible for the universal experience of living on the verge of an abyss which induces a pessimistic vision of both the present and the future.

Keywords: modernity, modern culture, fear, risk society, *angor animi*

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Karolina RAKOWIECKA-ASGARI – On Women, Honour and Sexuality in Modern Iran

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The article addresses the complex issue of female sexuality in modern Iran. For all the discriminatory laws in the Islamic Republic, a variety of traditional and

modernistic sexual discourses have developed playing an important role in the current political and social debates. Given the contradiction between the Islamic openness to sexual needs of humans and the oppressive policy towards heterosexuality in the public sphere, *sharia* can hardly be left without interpretation in the changing realms of the Iranian society of today. The author argues that in some areas the state has been less restrictive than the conservative society. Having established the links between female sexuality and the cultural concepts of honour and social position (*nāmus*, *āberu*, *heisiyat*), the article reveals the fears and tensions in this field caused by the coexistence of traditional regulations, social changes and the release of female sexuality from the spatial control. Since the female libido is perceived as potentially destructive and the best interest of the family as depending on fertility, women find themselves in the center of the discourse of power, very much as in Michel Foucault's terms applied in the article.

Keywords: women in Iran, *nāmus*, honor, sexuality in Iran, modern Iran

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Anna GEMRA – *Ubi sunt?* The Flirt with Death in Gothic Fiction
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Although Gothic fiction belongs to popular literature, which is destined for entertainment, it touches upon many important topics, like death, evil, suffering or loneliness. In the modern world topics of this kind are belittled, trivialized or simply ignored, also in works of art. This is particularly the case with the topic of death. The fear of death has always accompanied human beings in their lives, but nowadays it seems exceptionally strong: expelled from the everyday life and 'hidden' in hospitals and hospices, death has become 'undomesticated' and thus even more horrifying. Moreover, modernity has lost the belief in an after-life, in the possibility of existence after death. What appears real and certain to the human beings of our time is what they know and experience: the worldly. Simultaneously the desire not to die has become stronger than ever before. The pitfalls of such an attitude are depicted in terror literature first and foremost by the figure of a vampire. Yet immortal life on earth turns out full of anguish and sorrow, and contradicts the idea of humanity as such. However, in the case of numerous protagonists of the literary fiction belonging to that genre the temptation of everlasting existence prevails over the fear of what the vampire represents. Paradoxically, their lust for life drives them towards glorification of death, of which a visible representation is the vampire, and to the concept of the 'benevolence' of evil (*Malitätsbonisierung*) the vampire epitomizes.

Keywords: Gothic fiction, fear, death, immortality, vampire

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Artur STRUG – “Erosion of Paradise”: The Child and Fear, as seen in Selected Polish
Paintings of the Late 19th and Early 20th Centuries

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The aim of the article is a reconstruction of the meaning of selected portrayals of childhood anxieties and fears in Polish paintings of the late 19th and early 20th centuries in the light of the vision of the child prevailing in the literary fiction of the period. The subject of the analysis are works of Wojciech Gerson, Antoni Gramatyka, Władysław Ślewiński, and Olga Boznańska, whose paintings reveal significant transformations in the artistic vision of childhood anxieties and fears. The main problem addressed in the article is analyzed against a broader background, namely, the evolution of the artistic depiction of children and their emotions in the previous epochs.

The late 19th and early 20th centuries saw a growing interest in childhood psychology, which is also reflected in the art and literature of the period. The turn towards childhood problems was derivative of the pressing social issues of the time, as well as a result of the new ideas emerging within the domain of pedagogy. The images of children experiencing fear and anxiety which appear in paintings as well as in the literary fiction of the epoch show that both painters and writers perceived the same functions of childhood fears, which may be seen as an instance of the correspondence of arts in the period in question.

Keywords: anxiety, fear child, childhood psychology, Polish paintings of the turn of the 20th century

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Monika NOWAK – Fear in Child and Adolescent Cancer Patients

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The article depicts the phenomenon of fear in child and adolescent cancer patients, offering a description of the actual ‘world’ in which they have suddenly found themselves fighting for their lives. Cancerous disease, aggressive treatment and long-term hospitalization induce all kinds of suffering: physical pain, mental anguish and spiritual agony. In such cases suffering is always

accompanied by fear, experienced both by the child or adolescent patient and by his or her family.

The collected empirical material comprising drawings made by child and adolescent cancer patients, as well as their testimonies and the opinions formulated by their parents, provides an illustration of the results of the research work the author has conducted on the subject.

The drawings made by young cancer patients which accompany the article have had a therapeutic significance: the mere expression of fear which they manifest is already a demonstration of the patients' effort to cope with the anxiety they experience, so to speak, to 'tame' its sources, at least to fight the terror caused by the medical procedures. Also the parents and the medical staff of the unit in which the therapy is continued may contribute to taming the fear felt by the suffering child. An interdisciplinary professional team of doctors, nurses, psychologists, educators, physical therapists, and chaplains usually accompanies the young patients in their struggle with the disease, providing the decisive institutional support. Also a wide social support offered to all the family members in such cases is of critical importance, since they need to face numerous new challenges in everyday life and are not infrequently in need of diverse help.

Translated by *Dorota Chabrajska*

Keywords: child, cancerous disease, family, fear, anguish, pain, suffering, drawings made by ill children

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Josef SEIFERT – In the Light of the Ancient Wisdom: A Remembrance of Giovanni Reale (trans. P. Mikulska)

The paper presents the personality and various areas of the activity of Giovanni Reale, an Italian scholar who died on 15 October 2014, at the age of 83. The author shows Reale not only as a prominent historian of philosophy, but also as an independent thinker. He focuses on Reale's discussion with the interpretation of Plato's dialogues proposed by the scholars of the Tübingen School, claiming that a realistic interpretation of the concepts of the human soul and of the figure of the Demiurge belongs among the most important contributions of the Italian philosopher to Platonic scholarship. Describing Reale's commitment to his work as a teacher and publisher, the author stresses the former's cooperation with the International Academy of Philosophy in the Principality of Liechtenstein.

Summarized by *Patrycja Mikulska*

Keywords: history of philosophy, Italian philosophy, the Tübingen School, International Academy of Philosophy in the Principality of Liechtenstein, Platonism, realism, soul, the Demiurge

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Fr. Alfred M. WIERZBICKI – The Good is the Measure of All Things: Giovanni Reale as an Interpreter of the Western Thought From Plato to Karol Wojtyła

The author reaches back to the experience of his encounters with Professor Giovanni Reale, who was his teacher and collaborator. However, the focus of the paper is the metaphysics of person discovered by the Italian scholar in the philosophical, theological and literary output of Karol Wojtyła–John Paul II. Reale proposed this approach to metaphysics as the key to the understanding and overcoming the contemporary crisis of civilization rooted, among others, in the reduction of the person to her social context. The author also describes Reale’s cooperation with the John Paul II Institute at the Catholic University of Lublin, in particular with the quarterly “Ethos,” and his friendship with Fr. Prof. Tadeusz Styczeń.

Summarized by *Patrycja Mikulska*

Keywords: John Paul II, metaphysics of the person, crisis of civilization, Tadeusz Styczeń

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Patrycja MIKULSKA – An Invitation to a Symposium: On Giovanni Reale’s Art of Creating a Community

The author reminisces about Giovanni Reale’s approach to teaching and his extraordinary didactic skills, recalling the experience of her participation in Professor’s lecture on Plato’s *Symposium*. She also discusses Reale’s editorial activities, especially his commitment to publishing Italian translations of outstanding philosophical works with the parallel original texts. Both areas of the Italian scholar’s activity are shown as a means to creating a community of persons reflecting on the fundamental questions of philosophy.

Keywords: Plato, *The Symposium*, philosophical questions, translation, publishing

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Giovanni REALE – Introduction to the *The Roman Triptych* (trans. P. Mikulska)

Looking for the key to the understanding and appreciation of John Paul II's poem *The Roman Triptych*, the author argues for the hermeneutic approach to the text. He proceeds to discuss the problem of the possibility to express metaphysical and theological concepts in the language of poetry and the ways of such expression. In his interpretation of the poem, he emphasizes its visual, and at the same time visionary character. He concludes with a reflection on the reasons that led the Pope back to writing poetry. In his analyses Reale refers to such authors as: Benedetto Croce, Paul Valéry, Thomas S. Eliot, and James Hillmann.

Summarized by *Patrycja Mikulska*

Keywords: John Paul II, hermeneutics, metaphysics, theology, poetry, visualness, visionary, Benedetto Croce, Paul Valéry, Thomas S. Eliot, James Hillmann

The present article is a Polish translation of the Introduction to the Italian-Polish edition of John Paul II's poem *The Roman Triptych*. See Giovanni Paolo II, *Trittico Romano. Meditazioni. Testo originale polacco a fronte*, trans. G. Miller (Città del Vaticano: Libreria Editrice Vaticana, 2003), 7-18.

Patrycja MIKULSKA – A Bibliography of the Articles by Giovanni Reale published in quarterly *Ethos*

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Fr. Andrzej DOBRZYŃSKI – The Teacher of Freedom: Karol Wojtyła–John Paul II Speaks on the Price of the Independence of Poland

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The article analyzes John Paul II addresses referring to the political independence of Poland, in particular to the fact of the rebirth of the Republic of Poland in 1918. The patriotic education Karol Wojtyła received in his childhood and adolescence was based on the living remembrance of the victims and the sacrifices that were needed so that Poland might become an independent state. Wojtyła's generation, which came of age already in independent Poland, was

educated so as to respect the values committing one to be always ready to defend one's homeland and diligently work for the sake of its welfare.

John Paul II believed that the Polish-Soviet war of 1919-1920, in which the victorious Battle of Warsaw, fought in mid August 1920, turned out the critical point, had a particular significance in Polish history. According to the Pope, the Polish victory in the Battle of Warsaw resulted from the solidarity of the Poles and was possible owing to the support their Catholic faith provided. In his teaching, John Paul II would frequently emphasize the cultural, social and economic accomplishments of the Second Republic of Poland. Pointing to the period of the twenty years of independence that Poland enjoyed between the two world wars, he encouraged his compatriots to assume the full responsibility for the freedom the Polish people received after the period of the communist oppression.

Translated by *Dorota Chabrajska*

Keywords: homeland, independence, independence of Poland, Wojtyła–Jan Paweł II, Battle of Warsaw, ethos of education

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Jarosław KOZAK – A Swinging Faith

Review of Janusz Mariański's *Wiara i wierzenia Polaków w niestabilnej nowoczesności. Analiza socjologiczna* ["The Faith and Beliefs of the Poles in the Unstable Modernity: A Sociological Analysis"] (Lublin: Wydawnictwo KUL, 2014)

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Mariusz WALCZAK – The Person: The Ultimate Carrier of Meaning

Review of Grzegorz Barth's *Hermeneutyka osoby* ["The Hermeneutic of Person"] (Lublin: Wydawnictwo KUL, 2013)

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Books recommended by *Ethos*

Michela Marzano, *Oblicza lęku* [“The Faces of Fear”], trans. Zofia Chojnacka, Warszawa: Oficyna Naukowa, 2013.

Chrześcijaństwo i bezpieczeństwo. Znaczenie Jana Pawła II w dyskursie polemologiczno-irenologicznym [“Christianity and Security: The Role of John Paul II in the Polemological-Irenological Discourse”], ed. T. Kośmider, K. Gąsiorek, C. Smuniewski, Warszawa: Instytut Papieża Jana Pawła II, 2014.

Etyka i literatura. Antologia tekstów [“Ethics and Literature: An Anthology”], ed. Anna Głąb, Lublin: Wydawnictwo KUL, 2014.

Jolanta Baziak, *Cale stworzenie. Wiersze wybrane i nowe 1974-2014*, Bydgoszcz: Towarzystwo Inicjatyw Kulturalnych w Bydgoszczy–Instytut Wydawniczy Świadectwo, 2014, vol. 1, *Pryma*, vol. 2, *Tercja*, vol. 3, *Kwinta*.

Tomasz PECIAKOWSKI – Is There a Pilot Flying with Us?

Report on the conference “The Intellectual: Between the Vocation and Apostasy” (KUL, Lublin, 3-4 Dec. 2014).

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Agata NURZYŃSKA – Alternative Visions of the Spiritual Worlds: The Old and New Conceptualizations

Report on the 4th conference in the series “The Faces of Alternative Religiousness” (KUL, Lublin, 15-16 May 2013).

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Mirosława CHUDA – Superstitious Fears

A feuilleton on fear-based superstitions in modern life, focusing on selected, correctness inspired linguistic trends to replace words such as ‘die’ and ‘death’ in everyday speech in Polish with their synonyms which do not directly refer to the fact of dying.

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Maria FILIPIAK – Facing Fear: John Paul II, Benedict XVI and Francis Speak on Fear and Anxiety

A Bibliography of Addresses of John Paul II, Benedict XVI and Francis.

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