

Chapter 1 : The Princess Bride () - Quotes - IMDb

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Intimate war and the politics of men Vanessa A. While men are much more likely to perpetrate violence, Masculinity they are also much more likely to be the victims of violence United States Department of Justice In attending to this, conceptions of intimate war must also encompass other intimate, everyday experiences of violence in addition to domestic violence. By looking at domestic violence in a Western context, phia, is one such example. I lived in the gories previously thought to be in opposition to one another: Increasingly, the question for feminist networks of violence. I observed the complex ways violence moved political geography is one of the appropriate methodologies and through and shaped everyday life in the neighborhood. In this case, theories that can guide our understandings of such continuums. Domestic violence was thus situated such understandings. Yet, the intimate remains an elusive category differently. It was one of many sites in which violence may be used in feminist analyses. These beyond an attention to domestic violence. She has just homes in as much as intimate relationships are not relegated developed a framework that, to its credit, raises more questions solely to romantic partnerships. Rather, intimate spaces often align than it answers. Her expansion of intimacy-geopolitics to the with public spaces and intimate relationships are many, varied, and consideration of intimate war offers a set of openings to push quite often mediated by complex communal relationships. Not only does this paper porches and then as inmates in prison cells. In addition, men I interviewed emphasized the importance of their Acknowledgments peer group, serving as the most secure and family-like set of re- lationships they held. Violence permeates all of these relationships I would like to thank Rachel Pain for such an insightful and and the public, intimate spaces in which they are developed. It is engaging piece and Phil Steinberg for coordinating such a just as likely a perpetrator of violence will commit a violent act wonderful plenary. I am also indebted to the other commentators, against a male peer as a romantic partner. Yet, an attachment to Laura Sjoberg and Richelle Bernazzoli, for their insights. I would intimate public spaces in spite of the risk of violence and arrest in like to thank my colleagues, Dana Cuomo and Jennifer Titanski. Finally, for the This is one of many examples of the ways intimate war may be support of my research, I acknowledge the National Science Foun- used and developed across different, varied considerations of the dation [grant number], the Africana Research Center and intimate. Although this is certainly a start, my work in Philadelphia and the work of other scholars who attend to the intimate and the everyday References make clear there are additional spaces and relationships that must be theorized and methodologically encountered as feminist polit- Anderson, E. Code of the street decency, violence and the moral life of the inner ical geographers develop a theory of intimate war. Race, gender, and punishment: From colonialism to Finally, a feminist conception of intimate war also needs to the War on Terror. The Intimate Politics of Secularism and the Headscarf: Feminist scholars tend to regard women as embodying war Mall, the neighborhood, and the Public Square in Istanbul. A typology of domestic violence: Intimate terrorism, violent as political and economic power is primarily held by men and in- resistance, and situational couple violence. In Pursuit of a Monster: Rather, some men hold patriarchal Northern Uganda. Geopolitics, 18 4 , e Violence and childhood in the inner city. Race, crime and the pool of surplus criminality: Journal of Gender, Race and Justice, 6 2 , e The global and the intimate: Pain also notes in her paper time. Annals of the Association of American Geographers, 6 , intimate. Then, it follows, we can think of the continuum of systems e United States Department of Justice.

Chapter 2 : Pain - Wikipedia

To the pain. Prince Humperdinck: Vizzini: I've hired you to help me start a war. It's an prestigious line of work, with a long and glorious tradition.

He had last visited Spain in and never returned. During the Spanish Civil War, it was regarded as the northern bastion of the Republican resistance movement and the center of Basque culture, adding to its significance as a target. The Nationalists, led by General Francisco Franco, sought a return to pre-Republican Spain, based on law, order, and traditional Catholic values. Germany, at this time led by Hitler, had lent material support to the Nationalists. Later, intense aerial bombardment became a crucial preliminary step in the Blitzkrieg tactic. The s toppled a number of houses and destroyed the water mains. The incendiaries now could spread and become effective. The materials of the houses: Most inhabitants were away because of a holiday; a majority of the rest left town immediately at the beginning [of the bombardment]. A small number perished in shelters that were hit. Any Republican retreat towards Bilbao and any Nationalist advance towards Bilbao had to pass through Guernica. The following day, Richthofen wrote in his war diary, "Guernica burning. The nearest military target of any consequence was a factory on the outskirts of the town, which manufactured various war products. The factory went through the attack unscathed. Thus, the motivation of the bombing was one of intimidation. Also, women and children have often been presented by Picasso as the very perfection of mankind. Guernica, the most ancient town of the Basques and the centre of their cultural tradition, was completely destroyed yesterday afternoon by insurgent air raiders. The bombardment of this open town far behind the lines occupied precisely three hours and a quarter, during which a powerful fleet of aeroplanes consisting of three types of German types, Junkers and Heinkel bombers, did not cease unloading on the town bombs weighing from 1, lbs. The fighters, meanwhile, plunged low from above the centre of the town to machinegun those of the civilian population who had taken refuge in the fields. My whole life as an artist has been nothing more than a continuous struggle against reaction and the death of art. How could anybody think for a moment that I could be in agreement with reaction and death? In the panel on which I am working, which I shall call Guernica, and in all my recent works of art, I clearly express my abhorrence of the military caste which has sunk Spain in an ocean of pain and death. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message The scene is within a room where, on the left, a wide-eyed bull stands over a grieving woman who holds a dead child in her arms. The center of the painting is occupied by a horse falling in agony, as if it had just been run through by a spear or javelin. Under the horse is a dead, dismembered, soldier. The hand of his severed right arm still grasps a shattered sword, from which a flower grows. To the upper right of the horse, a frightened female figure, who seems to be witnessing the scenes before her, appears to have floated into the room through a window. She carries a flame-lit lamp which is positioned close to the bare bulb. From the right, an awe-struck woman staggers towards the center below the floating female figure. She looks up blankly into the blazing light bulb. Daggers that suggest screaming have replaced the tongues of the bull, the grieving woman, and the horse. A dove is scribed on the wall behind the bull. Part of its body comprises a crack in the wall through which bright light can be seen. On the far right, a woman with arms raised in terror is entrapped by fire from above and below; her right hand suggests the shape of an airplane. A dark wall with an open door defines the right end of the mural. Two "hidden" images formed by the horse appear in Guernica: A bull appears to gore the horse from underneath. Symbolism and interpretations[edit] Interpretations of Guernica vary widely and contradict one another. Art historian Patricia Failing said, "The bull and the horse are important characters in Spanish culture. Picasso himself certainly used these characters to play many different roles over time. This has made the task of interpreting the specific meaning of the bull and the horse very tough. If you give a meaning to certain things in my paintings it may be very true, but it is not my idea to give this meaning. What ideas and conclusions you have got I obtained too, but instinctively, unconsciously. I make the painting for the painting. I paint the objects for what they are. Work on these illustrations began before the bombing of Guernica, and four additional panels were added, three of which

relate directly to the Guernica mural. According to scholar Beverly Ray, the following list of interpretations reflects the general consensus of historians: There is no way out of the nightmarish cityscape. The absence of color makes the violent scene developing right before your eyes even more horrifying. The blacks, whites, and grays startle you—especially because you are used to see war images broadcast live and in high-definition right to your living room. We are fighting for the essential unity of Spain. We are fighting for the integrity of Spanish soil. We are fighting for the independence of our country and for the right of the Spanish people to determine their own destiny. At its unveiling at the Paris Exhibition it garnered little attention. Picasso also writes our letter of doom: It then travelled onwards to Leeds , Liverpool and in early Manchester. American tour[edit] After the victory of Francisco Franco in Spain, the painting was sent to the United States to raise funds and support for Spanish refugees. Barr in collaboration with the Art Institute of Chicago. The exhibition contained works, including Guernica and its studies. It then went on to Chicago and Philadelphia. By this time, concern for the state of the painting resulted in a decision to keep it in one place: The studies and photos were often loaned for other exhibitions, but until , Guernica itself remained at MoMA. He later added other conditions, such as the restoration of "public liberties and democratic institutions". Picasso died in Under great pressure from a number of observers, MoMA finally ceded the painting to Spain in The Spanish historian Javier Tusell was one of the negotiators. Even the staff of the Guggenheim do not see a permanent transfer of the painting as possible, although the Basque government continues to support the possibility of a temporary exhibition in Bilbao. It was displayed first from to , and returned in It was commissioned in by Nelson Rockefeller , since Picasso refused to sell him the original. On 5 February a large blue curtain was placed to cover this work at the UN, so that it would not be visible in the background when Colin Powell and John Negroponte gave press conferences at the United Nations. Some diplomats, however, in talks with journalists claimed that the Bush Administration pressured UN officials to cover the tapestry, rather than have it in the background while Powell or other US diplomats argued for war on Iraq. The Guernica tapestry was the showcase piece for the grand reopening of the Whitechapel Gallery. It is a reference when speaking about genocide from El Salvador to Bosnia. The Basque left has repeatedly used imagery from the picture. An example is the organization Etxerat which uses a reversed image of the lamp as its symbol. References and sources[edit].

Chapter 3 : Emotional Competency - Apology

As Pain notes, "patriarchal power relations drive war, Johnson, M. (). A typology of domestic violence: Intimate terrorism, violent as political and economic power is primarily held by men and in- resistance, and situational couple violence.

I regret the hurt I caused you, it is inexcusable and it will never happen again. Is there anything I can do to make it up to you? The fascinating book *On Apology*, by Aaron Lazare begins with this paragraph: Apologies have the power to heal humiliations and grudges, remove the desire for vengeance, and generate forgiveness on the part of the offended parties. For the offender they can diminish the fear of retaliation and relieve the guilt and shame that can grip the mind with a persistence and tenacity that are hard to ignore. The result of that apology process, ideally, is the reconciliation and restoration of broken relationships. Effective apology can create a satisfactory asymmetrical balance where genuine remorse is accepted as the only available compensation to offset an irreparable loss. Apology restores the congruence between what we acknowledge to ourselves and what we acknowledge to others when we blame ourselves for their loss. Definitions A sincere acknowledgement of responsibility, wrongdoing, and regret. Restoring power to the injured. An encounter between two parties where the offender acknowledges responsibility for an offense or grievance and expresses regret or remorse to the aggrieved. These are inexact substitutes because they each refer only to a portion of a full apology. The Paradox of Apology A genuine apology provides so much benefit with so little cost, it is surprising and unfortunate it is not more common. The decision to apologize is a tug-of-war between stubborn pride and guilt. Since guilt is authentic, and stubborn pride is not, it seems best to get on with the apology. Making a sincere apology is an act of courage, not a sign of weakness. Many people are reluctant to apologize because they fear either humiliation or retaliation. This is unfortunate because most genuine apologies elicit gratitude as the response. Failing to apologize can be a costly dominance contest that prolongs bad feelings in a relationship that could have been easily avoided or foreshortened. Healing with an Apology When someone is offended, hurt, insulted, injured, or humiliated, they seek to heal themselves and the damaged relationship. This creates several needs that can be met by an effective apology. Restoring self-respect and dignity to the injured person; they need to know they are still a worthy human being. Being assured certain values are shared by both the offender and the aggrieved; we share the same concept of a safe and moral world. Empathy prevails, and we can trust each other. Assigning responsibility for the loss to the offender and relieving the offended person of that responsibility; it was your fault, not mine. Assuring that the relationship is safe, valued, continuing, and predictable; we can resume constructive, productive, and enjoyable interactions. The relationship is symmetrical. You will get what you deserve. An effective apology addresses these needs. An ineffective apology omits important needs. The emphasis will vary from one situation to the next. Elements of an Apology: A successful apology includes each of these four elements: Accepting personal responsibility; acknowledge the specific offense and the pain it caused and clearly take personal and unconditional responsibility for the offense. Acknowledge directly to each of the injured parties your role in causing the damage and their suffering, Showing Remorse; humbly and sincerely describe the painful regret you feel for committing the offense. Look backward to express your regret. Then demonstrate forbearance by looking forward to describe the lessons you have learned and the changes you have made to ensure nothing like it will ever happen again. Offering an explanation; honestly, candidly, and simply describe why the offense happened. If it was inexcusable, simply say so. Making reparations; fully repair the loss if that is possible, otherwise ask: Certainly if the apology contains all four elements described above, it is sensible to accept it. Even if the apology is deficient in some element, it is sensible to accept it if it is sincere, demonstrates remorse and forbearance, and the relationship is worth maintaining. Forgiveness is usually a strength. However, if the apology is inadequate, and you believe the omissions are deliberate and manipulative, turn down the apology and give your reasons. Certainly an apology that lacks authentic remorse is seriously deficient and deserves to be declined. When declining an apology it is best to describe what you see deficient in the apology, referring to the four elements above as the standard for an acceptable apology. When you accept an apology, do so graciously and sincerely without any attempt to insult or humiliate the apologizer. Do not exploit the

vulnerability exposed as they apologize. Use this as an opportunity to strengthen the relationship and not as an opportunity to inflict harm. Power shifts are apparent when offering and accepting a sincere apology. Acknowledging a wrong exposes vulnerability, but choosing to apologize for it demonstrates strength. Having the option of accepting or rejecting the apology creates some amount of power, and this may transform the victim into the powerful one. The decision to accept or reject an apology may depend partly on the history of the power relationship that already exists between the two parties. Paths of Apology Understanding when to apologize, the effect it can have on ourselves and the aggrieved, and its relationships to forgiveness helps us to manage our relationships and feelings. The following figure illustrates choices we have and paths we can take to either prolong or resolve our hurt or guilt. Use this like you would any other map: If you can arrange a constructive meeting with the offended person, use this map to discuss where each of you are now and to choose a path leading to resolution of your conflict. You may wish to print out this one-page version of the Paths of Apology and Forgiveness map. This diagram is an example of a type of chart known by systems analysts as a state transition diagram. Each colored elliptical bubble represents a state of being that represents the way you are now. The labels on the arrows represent actions or events and the arrows show paths into or out of each state. You are at one place on this chart for one particular relationship or incident at any particular time. Other people are likely to be in other places on the chart. This is similar to an ordinary road map where you plot where you are now, while other people are at other places on the same map. This is the beginning or neutral state. It corresponds to being free of hurt, anger, or guilt; including a full reconciliation of hurt or guilt. The green color represents safety, tranquility, equanimity, and growth potential. You did something or neglected to take action that hurt me physically, materially, or psychologically. It could be a slight, insult, betrayal, injury, assault, theft, or anything else that harms me or humiliates me. I feel humiliated, angry, resentful, bothered, or just plain bad. I am annoyed at you, my offender. The yellow color indicates my pain and resentment, and the need for caution in choosing the next path. The offender offers me an effective apology. I feel vindicated because you have acknowledged your responsibility in causing me harm. An insincere attempt to patch things up, a failure to acknowledge your responsibility, attempts to explain away your actions, a failure to acknowledge your understanding of the injury you caused, or any of several other omissions causes the apology to fail. You admitted your error, your responsibility, and my hurt. Perhaps you made reparations. In any case, I feel vindicated because you have taken responsibility for my pain. The greenish color acknowledges the hurt may be over, while the yellowish color recognizes this may be hurtful to you and my forgiveness is still required for a complete resolution. I forgive you after an apology: You have apologized, the hurt is over, and I feel compelled to forgive you. The relationship is reconciled and we are both OK again. Even though you have made a sincere and effective apology, I decide not to forgive you, or at least not to express forgiveness to you. I let you suffer, perhaps only for a few minutes, or hours, or maybe for days, weeks, and years. I am enjoying my new power over you, and I am remaining spiteful. You have humbled yourself and apologized to me, yet I decide to withhold forgiveness. The yellow color indicates the need for caution in choosing the next path. I forgive you before an apology: Even though you have not offered me an apology, I decide to let go of my hurt. I forgive you and gain a serene inner peace and satisfaction for myself. My unilateral forgiveness puts the hurt in the past, allows me to get on with my life, and provides me with a serene and tranquil inner peace. I am OK now, but you may still need to apologize at some time for a full resolution. I may feel proud of myself. The green color acknowledges my peace. You apologize to me in response to my unilateral forgiveness: In response to my expression of forgiveness, you apologize to me. The relationship is now OK and fully reconciled. I hurt you unknowingly: You have taken offense, you are hurt, and I am clueless and unaware of your hurt, or what I have done to offend you. I am clueless and unaware of your hurt, or what I have done to offend you.

Chapter 4 : Reading Response 6: Susan Sontag: Regarding the Pain of Others Ch. 7 " Art and War

Kate Daniels uses the iconic photo of the child, hurt in a napalm attack on a Vietnam village who is screaming in pain and fear, to show the extent of the suffering that innocent civilians have to go through in war time.

Pain is the most common of all symptoms and often requires treatment before its specific cause is known. Pain is both an emotional and a physical experience and is difficult to compare from one person to another. One patient may have a high pain tolerance; another may not. Early conceptions of pain Pain is a physiological and psychological element of human existence, and thus it has been known to humankind since the earliest eras, but the ways in which people respond to and conceive of pain vary dramatically. In certain ancient cultures , for example, pain was deliberately inflicted on individuals as a means of pacifying angry gods. Pain was also seen as a form of punishment, inflicted on humans by gods or demons. In ancient China, pain was thought to arise from an imbalance between the two complementary forces of life, yin and yang. Ancient Greek physician Hippocrates believed that pain is associated with too much or too little of one of the four humours blood, phlegm, yellow bile, or black bile. Muslim physician Avicenna believed that pain is a sensation that originated with a change in the physical condition of the body. Theories of pain Medical understanding of the physiological basis of pain is a comparatively recent development, having emerged in earnest in the 19th century. American physician and author S. Weir Mitchell observed Civil War soldiers afflicted with causalgia constant burning pain; later known as complex regional pain syndrome , phantom limb pain, and other painful conditions long after their original wounds had healed. Despite the odd and often hostile behaviour of his patients, Mitchell was convinced of the reality of their physical suffering. By the late 19th century the development of specific diagnostic tests and the identification of specific signs of pain were beginning to redefine the practice of neurology , leaving little room for chronic pains that could not be explained in the absence of other physiological symptoms. Sherrington introduced the term nociception to describe the pain response to such stimuli. Another theory, which was popular with psychologists at the time but was soon after abandoned, was intensive pain theory, in which pain was considered to be an emotional state, incited by unusually intense stimuli. American neurologist William K. The various theories on pain, however, were largely ignored until World War II , when organized teams of clinicians began to observe and treat large numbers of individuals with similar injuries. In the 1940s American anesthesiologist Henry K. Beecher, using his experiences of treating civilian patients and wartime casualties, found that soldiers with serious wounds frequently seemed to be in much less pain than civilian surgical patients. Pain for the surgical patient meant a disruption of normal life and fears of serious illness, whereas pain for the wounded soldier meant release from the battlefield and an increased chance of survival. Therefore, the assumptions of specificity theory, which were based on laboratory experiments in which the reaction component was relatively neutral, could not be applied to the understanding of clinical pain. Dutch neurosurgeon Willem Noordenbos extended the theory of pain as an integration of multiple inputs into the nervous system in his short but classic book, *Pain* Melzack and Wall combined the ideas of Goldscheider, Livingston, and Noordenbos with available research evidence and in proposed the so-called gate control theory of pain. According to gate control theory, the perception of pain depends on a neural mechanism in the substantia gelatinosa layer of the dorsal horn of the spinal cord. The mechanism acts as a synaptic gate that modulates the pain sensation from myelinated and unmyelinated peripheral nerve fibres and the activity of inhibitory neurons. Thus, stimulation of nearby nerve endings can inhibit the nerve fibres that transmit pain signals, which explains the relief that can occur when an injured area is stimulated by pressure or rubbing. Although the theory itself proved to be incorrect, the implication that laboratory and clinical observations together could demonstrate the physiological basis of a complex neural integration mechanism for pain perception inspired and challenged a young generation of researchers. In 1972, drawing on the upsurge of interest in pain generated by Wall and Melzack, Bonica organized a meeting among interdisciplinary pain researchers and clinicians. The formation of IASP and the launch of the journal marked the emergence of pain science as a professional field. In the following decades, research on the problem of pain expanded significantly. From that work, two major findings emerged. First, severe pain from an injury or other stimulus,

if continued over some period, was found to alter the neurochemistry of the central nervous system, thereby sensitizing it and giving rise to neuronal changes that endure after the initial stimulus is removed. That process is perceived as chronic pain by the affected individual. The involvement of neuronal changes in the central nervous system in the development of chronic pain was demonstrated across multiple studies. In , for example, American anesthesiologist Gary J. Bennett and Chinese scientist Xie Yikuan demonstrated the neural mechanism underlying the phenomenon in rats with constrictive ligatures placed loosely around the sciatic nerve. In Chinese-born neuroscientist Min Zhuo and colleagues reported the identification of two enzymes, adenylyl cyclase types 1 and 8, in the forebrains of mice that play an important role in sensitizing the central nervous system to pain stimuli. The second finding that emerged was that pain perception and response differ with gender and ethnicity and with learning and experience. Women appear to suffer pain more often and with greater emotional stress than do men, but some evidence shows that women may cope with severe pain more effectively than men. African Americans show a higher vulnerability to chronic pain and a higher level of disability than do white patients. Those observations have been borne out by neurochemical research. For example, in a team of researchers led by American neuroscientist Jon D. Levine reported that different types of opioid drugs produce different levels of pain relief in women and men. A significant conclusion from those studies is that no two individuals experience pain the same way. Meldrum The Editors of Encyclopaedia Britannica Physiology of pain In spite of its subjective nature, most pain is associated with tissue damage and has a physiological basis. Not all tissues, however, are sensitive to the same type of injury. For example, although skin is sensitive to burning and cutting, the visceral organs can be cut without generating pain. Overdistension or chemical irritation of the visceral surface, however, will induce pain. Some tissues do not give rise to pain, no matter how they are stimulated; the liver and the alveoli of the lungs are insensitive to almost every stimulus. Thus, tissues respond only to the specific stimuli that they are likely to encounter and generally are not receptive to all types of damage. Pain receptors , located in the skin and other tissues, are nerve fibres with endings that can be excited by three types of stimuli – mechanical, thermal, and chemical; some endings respond primarily to one type of stimulation, whereas other endings can detect all types. Chemical substances produced by the body that excite pain receptors include bradykinin, serotonin , and histamine. Prostaglandins are fatty acids that are released when inflammation occurs and can heighten the pain sensation by sensitizing the nerve endings; that increase in sensitivity is called hyperalgesia. The dual-phase experience of acute pain is mediated by two types of primary afferent nerve fibres that transmit electrical impulses from the tissues to the spinal cord via the ascending nerve tracts. The A delta fibres are the larger and the most rapidly conducting of the two types, because of their thin myelin covering, and, therefore, they are associated with the sharp, well-localized pain that first occurs. A delta fibres are activated by mechanical and thermal stimuli. Smaller, unmyelinated C fibres respond to chemical, mechanical, and thermal stimuli and are associated with the lingering, poorly localized sensation that follows the first quick sensation of pain. Pain impulses enter the spinal cord, where they synapse primarily on the dorsal horn neurons in the marginal zone and substantia gelatinosa of the gray matter of the spinal cord. That area is responsible for regulating and modulating the incoming impulses. Two different pathways, the spinothalamic and spinoreticular tracts, transmit impulses to the brainstem and thalamus. Spinothalamic input is thought to effect the conscious sensation of pain, and the spinoreticular tract is thought to effect the arousal and emotional aspects of pain. Pain signals can be selectively inhibited in the spinal cord through a descending pathway, which originates in the midbrain and ends in the dorsal horn. That analgesic pain-relieving response is controlled by neurochemicals called endorphins , which are opioid peptides such as enkephalins that are produced by the body. Those substances block the reception of pain stimuli by binding to neural receptors that activate the pain-inhibiting neural pathway. That system can be activated by stress or shock and is probably responsible for the absence of pain associated with a severe injury. It may also explain the differing abilities among individuals to perceive pain. The origin of pain signals can be unclear to the sufferer. Though the precise mechanism is unclear, that phenomenon may result from the convergence of nerve fibres from different tissues onto the same portion of the spinal cord, which could allow nerve impulses from one pathway to pass to other pathways. Phantom limb pain is suffered by an amputee who experiences pain in the missing limb. That

phenomenon occurs because the nerve trunks that connected the now absent limb to the brain still exist and are capable of being excited. The brain continues to interpret stimuli from those fibres as arriving from what it had previously learned was the limb. Although some people may be able physiologically to withstand pain better than others, cultural factors rather than heredity usually account for that ability. The point at which a stimulus begins to become painful is the pain perception threshold ; most studies have found that point to be relatively similar among disparate groups of people. However, the pain tolerance threshold , the point at which pain becomes unbearable, varies significantly among those groups. A stoical , nonemotional response to an injury may be a sign of bravery in certain cultural or social groups, but that behaviour can also mask the severity of an injury to an examining physician. Depression and anxiety can lower both types of pain thresholds. Anger or excitement, however, can obscure or lessen pain temporarily. Feelings of emotional relief can also lessen a painful sensation. The context of pain and the meaning it has for the sufferer also determine how pain is perceived. Alleviation of pain Attempts to relieve pain typically address both the physiological and the psychological aspects of pain. The reduction of anxiety , for example, may lessen the amount of medication needed to alleviate pain. Acute pain is generally the easiest to control; medication and rest are often effective treatments. Some pain, however, may defy treatment and persist for years. Such chronic pain can be compounded by hopelessness and anxiety. Opiates are potent pain-relieving medications and are used to treat severe pain. Opium , a dried extract obtained from the unripe seedpods of opium poppy *Papaver somniferum* , is one of the oldest analgesics. Morphine , a powerful opiate, is an extremely effective analgesic. Those narcotic alkaloids mimic the endorphins produced naturally by the body by binding to their receptors and blocking or reducing the activation of pain neurons. However, the use of opiate pain relievers must be monitored not only because they are addictive substances but also because the patient can develop a tolerance to them and may require progressively greater doses to achieve the desired level of pain relief. Overdose can cause potentially fatal respiratory depression. Other significant side effects, such as nausea and psychological depression upon withdrawal, also limit the usefulness of opiates. Extracts of the bark of willows genus *Salix* contain the active ingredient salicin and have been used since antiquity to relieve pain. Modern nonnarcotic anti-inflammatory analgesic salicylates , such as aspirin acetylsalicylic acid , and other anti-inflammatory analgesics, such as acetaminophen , nonsteroidal anti-inflammatory drugs NSAIDs; e. COX enzymes are responsible for the conversion of arachidonic acid a fatty acid to prostaglandins , which enhance sensitivity to pain. Acetaminophen also prevents the formation of prostaglandins, but its activity appears to be limited primarily to the central nervous system and to be exerted through multiple mechanisms. Drugs known as N-methyl-d-aspartate receptor NMDAR antagonists , examples of which include dextromethorphan and ketamine, may be used in the treatment of certain forms of neuropathic pain, such as diabetic neuropathy. Tylenol acetaminophen or paracetamol ; painExplore theories on how Tylenol acetaminophen or paracetamol relieves pain. Those medications help to reduce anxiety and sometimes alter the perception of the pain. Pain seems to be alleviated in a similar manner by hypnosis , placebos , and psychotherapy.

Chapter 5 : One German's Response to What My Nation Did in World War II - Jochen Strack

Opioids are a class of drugs that includes everything from heroin to legal prescription pain relievers such as oxycodone, hydrocodone, codeine, and morphine. The increase in deaths involving.

Little did I know that this was the first time the rabbi had ever wanted to speak to a German. Many of his relatives had been murdered during the Shoah. It was a most profound and meaningful experience for me, both as a person and as a German, living in the United States. He seemed to want to be heard, and to listen to young Germans. I want to be available to listen, to answer, and to share. Before moving to Los Angeles, I was a chaplain intern at a hospital in Honolulu. During my second week there, one of my patients asked me where I was from. I responded that I am from Munich. I had never met a concentration camp survivor. How should I respond? The next morning, when I returned to his room, I wanted to express the deep shame I feel for my people. Unfortunately, he had already left. I hesitate to think that by listening and sharing I may be able to help alleviate the immense pain caused by Nazi Germany. Yet the experience with the rabbi suggested that perhaps I can make a small contribution towards healing. Living abroad I often think about my identity and what it means to be a German. I feel a deep gratitude to Jewish people and all the people in the United States who welcome me here. I am astonished by their positive feelings about Germany: How do they deal with what my people did? I am humbled by my Jewish and other U. Even my patient from the Dachau concentration camp did not mind my visit. As a German, I am thankful. As a person of faith, however, I found a master when a Jewish friend gave me an article by Rabbi Joseph Asher who, in "a mere 20 years after Auschwitz" wrote: Yes, I know, God calls us to forgive, but how can these horrors be forgiven? Rabbi Asher spoke about individual relationships: The horror of it all is too great to grasp; it eludes us. The small inhumanities, however, are within our power to heal. But you have never asked the Jewish people to forgive you for what the Nazis did. He asked the Jewish people for forgiveness. Perhaps, then, the answer lies in the power of forgiving. Perhaps forgiving can return stature to the forgiver, conveying a sense of mastery, of overcoming the oppressor, and thus a new freedom. I have come to believe that finding meaning by oppressing others is a sad state, unfree, filled with fear, without joy or hope. The oppressed and the oppressor alike are robbed of their humanity. We judge ourselves as well, although we are also known for some arrogance. We are also fairly rigid. At age 41, I embarked on a new career, nursing. At this age such a change is very hard to make in Germany, while in the United States, people do it all the time. Everyone born here is automatically a U. In Germany, citizenship is based on ancestry. The joyous atmosphere during the soccer World Cup in Germany was a turning point, when the international press noted that Germans finally learned to have a good time with others and themselves. However, the generation Germans belong to may affect their attitude towards our country. I was born in My parents were six and eight years old when World War II ended. In sixth grade my teacher took us on a field trip to the Dachau concentration camp. Our history class lessons in twelfth grade included World War II. In contrast, for a friend of mine born just a decade earlier, in , the Holocaust was discussed only at the very end of high school gymnasium , after nine years of history education. Perhaps that was his way to respond to what our nation did. Another friend of mine was born 12 years earlier still, during the war. When she emigrated to the United States in the early s, she found she was not as warmly received by everyone as has been my experience, but rather, there was frequent hesitation and occasional blame. Unable to distinguish between collective and personal guilt at a particularly challenging point in her own development, my friend feared that her inability to achieve reconciliation would eventually lead to her own death. When she wrote an autobiographical novel, she titled it Daughter of the Enemy. One child became a German Studies professor, with a focus on the films of the Third Reich and the early years of the postwar German Federal Republic during which Konrad Adenauer served as chancellor. We do have a need to make amends, to apologize, to atone. The author spoke about the horrors her family suffered. During the question and answer period, I naively suggested that there have been many efforts towards reconciliation. I shared how my parents, both Lutheran pastors, often brought Jewish guests to our home and that my father had led many group tours throughout Israel and Palestine. We always had a menorah in our home. In response the author burst into tears

and did not look at me again. I left the book store deeply ashamed for my comments, which must have come across as most inappropriate. Perhaps it was because I did not first acknowledge her pain before speaking about positive developments. Today I am drawn to the Quaker faith not least because in our meetinghouse, Jews and Christians worship together. She raised four children while her pastor husband, my grandfather, was a chef in the army during the war. My grandmother told me how she hid people in her parsonage, and how every Nazi in the village knew that she did not follow their ideology. Taking care of four young children gave her a good excuse to avoid official functions. My grandfather, however, at least prior to the war, in his sermons considered Hitler as ordained by God. In January , he, too, was killed during an air attack. My grandmother adored him and missed him until she died in . As a pastor, he was helpful and much loved by the villagers. He played several instruments. How was the Holocaust possible by a culture of civilized people like the Germans? Of course, historians have tried to give answers. They said they were fooled by the economic prosperity that returned to a then impoverished Germany after Hitler took office in . New jobs came from massive projects, including the autobahns, AM radio receivers, the first Volkswagens, and small vacation homes built for ordinary people who had been impoverished by inflation and unemployment during the Weimar Republic, who felt disenfranchised by the Treaty of Versailles. Perhaps it is better if the question is not answered. A complete answer may lead to rationalization; or to the dangerous assumption that what they did then cannot happen again. In Germany today it is a federal crime to deny the Holocaust. Before my wife, a Korean, and I visited Germany for the first time, she asked me twice: Of course, an individual German born during World War II or after the war does not bear personal guilt. But as a peopleâ€™as Germans collectively, as a nationâ€™we will always carry the guilt of having instigated two world wars and murdered millions. Marian Marzynski, whose father and many other family members were killed in the Warsaw Ghetto, expressed a wish at the end of his visit to Berlin for Germans to respond to the guilt of our past. My request to the German people would be that they create for themselves a concept of good guiltâ€™an honorable one. And within it, a proud guardianship of memory. My father would like that. To quote Rabbi Abraham Joshua Heschel: It was eerie to hold in my hands and feel these texts of blunt discrimination. A woman from Israel was deeply moved, and with tears in her eyes said that she personally had never heard a German say that. Instead, in , when she was a patient in a Munich hospital, her nurse threatened her: On my way home I was filled with a sense of deep gratitude and hope that our encounter planted a seed towards reconciliation and healing.

In a trade war, every side loses, experiencing lost jobs, crippled businesses and higher prices for consumers. these actions are in response to an act of alleged foul play. Yet another reason.

History of pain theory Before the relatively recent discovery of neurons and their role in pain, various different body functions were proposed to account for pain. There were several competing early theories of pain among the ancient Greeks: Hippocrates believed that it was due to an imbalance in vital fluids. Specificity theory saw pain as "a specific sensation, with its own sensory apparatus independent of touch and other senses". They proposed that all skin fiber endings with the exception of those innervating hair cells are identical, and that pain is produced by intense stimulation of these fibers. Cognitive activities "may affect both sensory and affective experience or they may modify primarily the affective-motivational dimension. Thus, excitement in games or war appears to block both dimensions of pain, while suggestion and placebos may modulate the affective-motivational dimension and leave the sensory-discriminative dimension relatively undisturbed. Some sensory fibers do not differentiate between noxious and non-noxious stimuli, while others, nociceptors, respond only to noxious, high intensity stimuli. At the peripheral end of the nociceptor, noxious stimuli generate currents that, above a given threshold, send signals along the nerve fiber to the spinal cord. The "specificity" whether it responds to thermal, chemical or mechanical features of its environment of a nociceptor is determined by which ion channels it expresses at its peripheral end. Dozens of different types of nociceptor ion channels have so far been identified, and their exact functions are still being determined. This is followed by a duller pain, often described as burning, carried by the C fibers. These A-delta and C fibers connect with "second order" nerve fibers in the central gelatinous substance of the spinal cord laminae II and III of the dorsal horns. The second order fibers then cross the cord via the anterior white commissure and ascend in the spinothalamic tract. Before reaching the brain, the spinothalamic tract splits into the lateral, neospinothalamic tract and the medial, paleospinothalamic tract. Other spinal cord fibers, known as wide dynamic range neurons, respond to A-delta and C fibers, but also to the large A-beta fibers that carry touch, pressure and vibration signals. People with congenital insensitivity to pain have reduced life expectancy. The Evidence for Evolution, biologist Richard Dawkins addresses the question of why pain should have the quality of being painful. He describes the alternative as a mental raising of a "red flag". To argue why that red flag might be insufficient, Dawkins argues that drives must compete with one other within living beings. The most "fit" creature would be the one whose pains are well balanced. Those pains which mean certain death when ignored will become the most powerfully felt. The relative intensities of pain, then, may resemble the relative importance of that risk to our ancestors. This may have maladaptive results such as supernormal stimuli. The pain perception threshold is the point at which the stimulus begins to hurt, and the pain tolerance threshold is reached when the subject acts to stop the pain. Differences in pain perception and tolerance thresholds are associated with, among other factors, ethnicity, genetics, and gender. People of Mediterranean origin report as painful some radiant heat intensities that northern Europeans describe as nonpainful. And Italian women tolerate a lesser level of intense electric shock than Jewish or Native American women. Some individuals in all cultures have significantly higher than normal pain perception and tolerance thresholds. For instance, patients who experience painless heart attacks have higher pain thresholds for electric shock, muscle cramp and heat. Quality can be established by having the patient complete the McGill Pain Questionnaire indicating which words best describe their pain. Visual analogue scale The visual analogue scale is a common, reproducible tool in the assessment of pain and pain relief. Cut-offs for pain classification have been recommended as no pain mm, mild pain mm, moderate pain mm and severe pain mm. Pain and dementia and Pain in babies When a person is non-verbal and cannot self-report pain, observation becomes critical, and specific behaviors can be monitored as pain indicators. Behaviors such as facial grimacing and guarding indicate pain, as well as an increase or decrease in vocalizations, changes in routine behavior patterns and mental status changes. Patients experiencing pain may exhibit withdrawn social behavior and possibly experience a decreased appetite and decreased nutritional intake. A change in condition that deviates from

baseline such as moaning with movement or when manipulating a body part, and limited range of motion are also potential pain indicators. In patients who possess language but are incapable of expressing themselves effectively, such as those with dementia, an increase in confusion or display of aggressive behaviors or agitation may signal that discomfort exists, and further assessment is necessary. Infants do feel pain, but lack the language needed to report it, and so communicate distress by crying. A non-verbal pain assessment should be conducted involving the parents, who will notice changes in the infant which may not be obvious to the health care provider. Pre-term babies are more sensitive to painful stimuli than those carried to full term. Their ability to recognize pain may be blunted by illness or the use of medication. Depression may also keep older adult from reporting they are in pain. Decline in self-care may also indicate the older adult is experiencing pain. They may be reluctant to report pain because they do not want to be perceived as weak, or may feel it is impolite or shameful to complain, or they may feel the pain is a form of deserved punishment. Sufferers may feel that certain treatments go against their religious beliefs. They may not report pain because they feel it is a sign that death is near. Many people fear the stigma of addiction, and avoid pain treatment so as not to be prescribed potentially addicting drugs. Many Asians do not want to lose respect in society by admitting they are in pain and need help, believing the pain should be borne in silence, while other cultures feel they should report pain immediately to receive immediate relief. Gender differences can be the result of social and cultural expectations, with women expected to be more emotional and show pain, and men more stoic. Knowing the time of onset, location, intensity, pattern of occurrence continuous, intermittent, etc. For example, chest pain described as extreme heaviness may indicate myocardial infarction, while chest pain described as tearing may indicate aortic dissection.

Chapter 7 : Guernica (Picasso) - Wikipedia

One German's Response to What My Nation Did in World War II By Jochen Strack on April 1, Two weeks after I first moved from Germany to Los Angeles in to study theology, a fellow seminarian asked me if I could translate a chapter in a German theological book for his landlord, a rabbi.