



Pain And Pleasure

Henry Rutgers Marshall



Pain And Pleasure:

The Poetics and Hermeneutics of Pain and Pleasure Bootheina Majoul, Hanene Baroumi, 2022-02-02 Pain and pleasure are at the heart of human experiences and literary journeys This book takes the title of Roland Barthes's text on the pleasure of writing as a starting point for the discussion of other different worlds and cartographies of pain and pleasure Set against the Aristotelian delineation of pleasure as the major principle that should govern a literary endeavor this volume investigates alternative reflections on the themes of pleasure and pain Thinking about the ways through which expressions of pain and pleasure may affect the writer and the reader as experiences of other pursuits of the human imagination can place or displace soothe or enrage and inspire or discourage the individual search for meaning By engaging with different theories and expressions it is possible to understand what pain and pleasure have done in the history of humanity rather than merely looking at them as representations of others' distant experiences This volume entails new reflections on the expressions of pain and pleasure to create new meanings for these words in a world vying for expressions of power with and without bliss

Pain, Pleasure, and Aesthetics Henry Rutgers Marshall, 1894 *Pain, Pleasure and Perversity* John R. Yamamoto-Wilson, 2016-05-13 Luther's 95 Theses begin and end with the concept of suffering and the question of why a benevolent God allows his creations to suffer remains one of the central issues of religious thought In order to chart the processes by which religious discourse relating to pain and suffering became marginalized during the period from the Renaissance to the end of the seventeenth century this book examines a number of works on the subject translated into English from mainly Spanish and Italian Through such an investigation it is possible to see how the translators and editors of such works demonstrate in their prefaces and comments as well as in their fidelity or otherwise to the original text an awareness that attitudes in England are different from those in Catholic countries Furthermore by comparing these translations with the discourse of native English writers of the period a number of conclusions can be drawn regarding the ways in which Protestant England moved away from pre-Reformation attitudes of suffering and evolved separately from the Catholic culture which continued to hold sway in the south of Europe The central conclusion is that once the theological justifications for undergoing inflicting or witnessing pain and suffering have been removed discourses of pain largely cease to have a legitimate context and any kind of fascination with pain comes to seem perverse if not perverted The author observes an increasing sense of discomfort throughout the seventeenth century with texts which betray such fascination Combining elements of theology literature and history this book provides a fascinating perspective on one of the key conundrums of early modern religious history

Pain and Pleasure Henry Thomas Moore, George Van N. Dearborn, 2013-11 PREFACE IN presenting to the public a volume on pain and pleasure as part of a series on the senses a word of explanation is perhaps necessary as to the precise meaning attached to these terms It may quite properly be asked how far I mean to identify these terms with sensation and how far with feeling Indeed my whole position in regard to the relation of sensation and feeling

naturally comes in question when unpleasantness is included as a variety of pain and the sensation of tickling is put in the same general class with pleasantness There is probably no more disputed ground in psychology than that which relates to the above point and none in which more different shades of opinion have authoritative support Speaking personally I find it impossible to dispute the fact of a distinct difference between the sensation of pain and the feeling of unpleasantness but the points of similarity seem far more significant than the points of difference We may therefore without hesitation class them under a single general heading even though recognizing them as subclasses of a primitive type of consciousness The right understanding of this relation will I believe come as the result of a genetic study rather than of cross section analysis The effort has been in the third chapter to suggest a probable line of genetic continuity from primitive pleasantness and unpleasantness to full fledged sensory pleasure and pain Especial emphasis has been laid throughout on the broad vital significance which all pain and pleasure experiences have in common It is believed that a satisfactory philosophy of the problem of evil can proceed only from a psychology of pain and pleasure that lends itself to broad interpretation I wish here to acknowledge my especial indebtedness to Professor G V N Dearborn for his kind loan of two hitherto unpublished hemobarograms showing the relation of pleasantness and unpleasantness to blood pressure These graphs appear in Chapter V *Pain, Pleasure, and Aesthetics: An Essay Concerning the Psychology of Pain and Pleasure* Henry Rutgers Marshall, 2017-08-20

Pain, Pleasure, and the Greater Good Cathy Gere, 2017-10-19 How should we weigh the costs and benefits of scientific research on humans Is it right that a small group of people should suffer in order that a larger number can live better healthier lives Or is an individual truly sovereign unable to be plotted as part of such a calculation These are questions that have bedeviled scientists doctors and ethicists for decades and in *Pain Pleasure and the Greater Good* Cathy Gere presents the gripping story of how we have addressed them over time Today we are horrified at the idea that a medical experiment could be performed on someone without consent But as Gere shows that represents a relatively recent shift for more than two centuries from the birth of utilitarianism in the eighteenth century the doctrine of the greater good held sway If a researcher believed his work would benefit humanity then inflicting pain or even death on unwitting or captive subjects was considered ethically acceptable It was only in the wake of World War II and the revelations of Nazi medical atrocities that public and medical opinion began to change culminating in the National Research Act of 1974 which mandated informed consent Showing that utilitarianism is based in the idea that humans are motivated only by pain and pleasure Gere cautions that that greater good thinking is on the upswing again today and that the lesson of history is in imminent danger of being lost Rooted in the experiences of real people and with major consequences for how we think about ourselves and our rights *Pain Pleasure and the Greater Good* is a dazzling ambitious history **Pleasure and Pain** Paul Bousfield, 1926 **Pain, Pleasure, and Aesthetics: An Essay Concerning the Psychology of Pain and Pleasure, with Special Reference to Aesthetics** Henry Rutgers Marshall, 2018-02-24 This work has been selected by scholars as being

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