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**Review of Philemon Ayibo's Doctoral Thesis on "The identity and structure of medicine in Edmund Daniel Pellegrino's philosophy of medicine" written under the supervision of
Rev. Dr hab. Alfred Marek Wierzbicki**

The doctoral thesis presented by PhD candidate Philemon Ayibo has been reviewed. The dissertation is in the form of 233 pages of a one-sided computer printout. The work has all the necessary structural elements and appears in a typical layout for doctoral dissertations in the field of humanities and includes the following elements: table of contents, list of abbreviations, general introduction, the aim of the study, the problem and the thesis of the dissertation, research questions, characteristics of the research structure and methodology, chapters, conclusion, and a bibliography. The dissertation contains five chapters, and the bibliography lists 211 works (including 26 Edmund Pellegrino works).

The dissertation's thesis is specified on page 8. The thesis assumes that Pellegrino's theory of medicine as a teleological practice is an adequate response to the problems of modern medicine because it is rooted in the very nature of medicine. The PhD candidate assumes that the sufficiency of Pellegrino's theory follows from the fact that the theory redefines medicine and relates it to the phenomenon of the physician-patient relationship. He also extends his dissertation thesis to reflect on the inevitability and indispensability of virtues in medical practice.

Ayibo's dissertation is systematically structured and focuses on answering seven research questions (listed on page 9): What are the central claims/theses in Pellegrino? How does he justify these claims? What are the sources of his philosophical inspiration? What paradigm does Pellegrino use in his proposal? What are Pellegrino's preferred conceptions

and methods of philosophy? What do Pellegrino's claims and arguments presuppose? Does the influence of Pellegrino's view and proposals respond adequately and proffer solutions to the philosophical problems and medical dilemmas in contemporary society? Textual analysis and historical–philosophical and expository–descriptive approaches were used as research methods to answer the research questions.

The five chapters of the reviewed dissertation contain an analysis of the philosophical basis of medicine in the teleological structure of Pellegrino. The PhD candidate analyzes Pellegrino's philosophical basis and interpretations of medical practice in chapter one. Ayibo focuses on the philosophical assumptions that Pellegrino adopted to formulate the ethics and philosophy of medicine. Chapter one considers the differences between the philosophy of medicine, the philosophy and medicine, the medical philosophy, and the philosophy of science as the four modes of philosophical reflection on medicine. The PhD candidate's reflections on the relationship between bioethics and the philosophy of medicine are notable. In chapter one's conclusion, the PhD candidate emphasizes that bioethics could be properly understood if analyzed in harmony with medical humanities, within the medical philosophy context. He has assumed, referring to Pellegrino's ideas, that the philosophy of medicine has phenomenological and teleological roots and that the essence and the genuine identity of medicine are inherent in medicine itself—the attributes of medicine as a moral enterprise and its internal telos. Chapter one provides the necessary conceptual distinctions and creates an area for the PhD candidate's intellectual struggle with the thesis.

The PhD candidate has pointed to the patient's lived experience of illness as the core of Pellegrino's philosophy of medicine in chapter two. The phenomenology of the clinical encounter is the central point of all medical activities. Indeed, relationships between patients and medical professionals are intrinsic and inescapable imperatives for clinicians in professional roles. The PhD candidate has noted that Pellegrino interpreted clinical medicine as medical knowledge for healing and helping sick persons in the individual physician–patient encounter. Chapter two offers an analysis of clinical medicine's structure by providing a brief historical consideration of the physician–patient relationship evolution. Ayibo analyzes Pellegrino's proposals that morally good decisions best serve the needs and interests of the sick person, as understood by that person and her physician. In chapter two, Ayibo concludes that attaining the good of medicine requires the integration of principles, virtues, expertise, and clinical judgment.

Notably, the PhD candidate discusses key arguments in support of the thesis in chapters three, four, and five. In chapter three, the PhD candidate examines a virtue-based approach to professional ethics. In particular, Ayibo analyzes virtue ethics in contrast to the ethical theories of utilitarianism and deontology. The historical overview covers the Classical–Medieval Period, centering on Aristotle’s account of virtues and Thomas Aquinas’s Virtue Ethics. The PhD candidate also references other contemporary virtue ethicists, including Philipp Foot, Elisabeth Anscombe, Julia Annas, Rosalind Hursthouse, Williams Bernard, Michael Slote, and Christine Swanton.

Chapter four focuses on Pellegrino’s arguments for a virtue-based morality and its application for medical practice. The chapter explicates particular virtues, including the natural religious virtues that guide physicians in clinical decision-making. Additionally, chapter four considers the role of faith and reason in medical morality. The PhD candidate pays special attention to the Catholic perspective on medical morality.

In chapter five, Ayibo summarizes the dissertation’s findings and critical reflections on Pellegrino’s theory of medicine. The PhD candidate aims to locate the various aspects of this theory in medical practice in the context of a critical reflection on the themes of healing, virtue, goodness, faith, and reason.

The PhD candidate points out that medicine is a moral enterprise because it deals with moral agents. Moral and medical competencies are indispensable to medical practice for the good of the patient. Pellegrino’s theory of medicine relies on the fusion between moral and medical skills. The dissertation’s considerations are in harmony with Pellegrino’s proposal that virtues are necessary for solving modern medicine’s problems. Specifically, Pellegrino consistently adheres to the view that a teleological-based ethics of medicine is the only tenable basis for the ethics of the overall healing profession. The PhD candidate claims that marrying the theological and philosophical dimensions of viewing reality and practicing medicine effectively is quite valuable. Pellegrino used the same methodology to marry the theological and philosophical conceptions of the human person and fused philosophical anthropology’s definition of the dignity of the human person as a rational being with theological anthropology on the person as created in the likeness and image of God. Pellegrino places the human at the center of every medical activity and considers human nature the norm in medical ethics. He does this to give a profound understanding of the dignity of human beings in medical practice. Presently, dialogue is needed between science and religion to enhance collaborative coexistence. Scientists and theologians must dialogue

with one another to achieve scholarly unity and professional integrity. Pellegrino's works point to new domains of inquiry that can become the object of further investigation within the philosophy of medicine or the philosophy in medicine.

The dissertation's subject meets all criteria for scientific issues in the humanities field. Both main elements of the dissertation's title—"the identity and structure of medicine" and "Daniel Pellegrino's philosophy of medicine"—constitute fascinating research areas together or viewed separately. The wealth of ideas contained in them is an inspiration for philosophers of medicine, theologians, ethicists, and bioethicists. Pellegrino indicated that the condition experienced by the patient is a kind of ontological assault, a "wounded" humanity. The disease targets our spiritual-physical unity and turns the body, which until the time of sickness served our goals, into an obstacle and limitation. At this point, the field for the research undertaken by the PhD candidate is opened. Ayibo should be congratulated on selecting the research topic. Both the thesis and the research questions have been formulated correctly and show coherence with the dissertation's topic. The thesis formulated at the beginning of the dissertation is verified by the PhD candidate, and the analysis answers the seven research questions. The dissertation is a valuable assessment of Pellegrino's ideas in the broad context of the contemporary philosophy of medicine, ethics, and theology. Due to the reviewer's responsibilities, I draw attention to some linguistic shortcomings. The title of subsection 1.6 is "Medicine as Teleological." However, I suggest a correction, such as "Medicine as a Teleological Science/Practice." Another remark concerns the difference in meaning between the terms "illness," "disease," and "sickness" (footnote 340, page 93). In the case of writing a dissertation in English, the author should consider maintaining the function of these meanings, as adopted by sociology and the philosophy of medicine. In addition, philosophical considerations over the identity and structure of medicine should examine all important terminological distinctions regarding the doctor-patient relationship. I want to ask the PhD candidate about the scientific source in which the semantic differentiation of these terms was first proposed.

The above comments do not negatively impact the overall positive assessment of Ayibo's dissertation. I am convinced that after making the necessary editorial and linguistic corrections, Ayibo's dissertation should be published as a valuable, conceptual study of Pellegrino's ideas.

In conclusion, I state that the doctoral thesis is an original solution to the scientific problem and confirms the PhD candidate's knowledge as well as his ability to conduct

scientific work and inference skills. As such, Ayibo's doctoral thesis entitled "The identity and structure of medicine in Edmund Daniel Pellegrino's philosophy of medicine" meets the statutory requirements for doctoral dissertations as specified in the Act of July 20, 2018, Law on Higher Education and Science (Dz. U. z 2018, poz. 1668 z późn. zm.). Therefore, I ask the High Council of the Institute of Philosophy of the John Paul II Catholic University of Lublin to admit Mr. Philemon Ayibo to further stages of the doctoral procedure.

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