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## Preface

Two problems are central to the issue of *Ethics in Progress* before us, around which the included papers are arranged: **I. Moral self and environment: Difficult interrelations, and II. Landscapes of memory and postmemory.** Numerous inspirations will reach the reader from the altogether twenty English, German, and Polish contributions from seven countries. The issue is one of the most expansive we have put forth since the journal's foundation in 2010. This is because intersections between classic and analytic philosophy, phenomenology, psychology, psychiatry and neurosciences, ethics, theory of justice, gender studies, and arts inevitably become more apparent when the focus of our enquiry is the dynamic nature of the moral self.

In the first section, Mario DeCaro and Massimo Marraffa offer insight into questions of free will, responsibility, and retributive justice in light of recent neurocognitive findings. Using his Aristotelian-analytic approach to the theory of action, Gerhard Seel comprehensively distinguishes between "desire" and "intention" (the paper appears originally in Polish; it is translated here by Aleksandra Mathiesen). Exploring further Aristotle's thought, Aleksandra Mathiesen revisits the ancient Greek fashion of defining "measure" in both its intelligible original and socio-moral uses. Boris Zizek reconstructs intra- and interpersonal conditions of probation in his study, which reflects the first-person narrative; his paper meets developmental psychology with critical socialization theory. Małgorzata Bogaczyk-Vormayr offers two chapters that draw their unique value from her ability to philosophize on the liminal human experience, be it permanent hunger or mental disease such as schizophrenia. Filip Bardziński explores the self's and subjectivity's peregrinations in light of biotechnological betterment of the human species. Błażej Kmiecik confronts us again with mental disorder, suffering, and mental patients' rights in clinical institutions of the 20<sup>th</sup> and 21<sup>th</sup> centuries. Tara Shollenberger reports on her longitudinal research project based on the Delphi Method: she collected data in Poland and the U.S. in order to examine ethical decision making in high school leaders. Aiden Sisler shows the complex interdependence between basic income category, *eco*-logical ethics, well-being, and personal autonomy. Jason Matzke advocates Thoreau's manifesto to protect nature from further exploitation and to morally and intellectually deepen the challenging relationship between the civilized and wild worlds as the life-world. Joanna Dutka tries to reconceive semantics and methodology to better identify (and to find remedies against) female violence and violence directed against women. Last but not least, Marta Huk explores the original meaning of "basic norm" in Hans Kelsen's legal theory.

Eight authors contribute to the second section entitled **Landscapes of memory and postmemory**. Roberto Franzini Tibaldeo's opening paper concerns Hans Jonas and Vasily Grossman's modus of reflecting the human condition after Shoah. No less penetrating is the chapter co-authored by Katarzyna Gan-Krzywoszyńska and Piotr Leśniewski. They address reconciliation as an elemental feature of memory culture in the work of Reyes Mate. Dennis Klein's study on local contexts of genocide and the need for its redefinition and evolution as an historical and sociocultural category appears in the Polish translation delivered by Marta Huk. In her study, Anna Jaroszewska portrays the Medieval Jew in the context of his social lifespan, existence in the ghetto, and nascent antisemitism. Eva Marsal and Takara Dobashi, a German/Japanese interdisciplinary and intercultural duo (representing education, psychology, and philosophy) dedicate their study to the Nietzschean terminus "genealogy" as a facilitator of historical inquiry in the German and Japanese classroom. Bogumił Rudawski's investigations of the ambiguity of the Holocaust to historians in post-war Europe draws the section to a close.

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