

Foreword from the Editor

The following issue of *Edukacja Etyczna* [Ethical Education] is devoted to the problem of death and dying in the humanities. The article section opens with the text “*Doctors of grief*”, or *the secular masters of the funeral ceremony offered on the market of ideas* [“Lekarze bólu”, czyli oferta świeckich mistrzów pogrzebowych na rynku idei] by Agata Rejowska-Pasek. The primary aim of this article is to analyze the socio-cultural contexts of the services of these secular masters of ceremony and identify the core and distinctive features that distinguish them from religious funeral ceremonies.

The second article discusses three films by Małgorzata Szumowska on death and dying and their contemporary reception. They include the 2006 documentary *A czego tu się bać?* [Nothing to Be Scared of], *33 sceny z życia* [33 Scenes from Life] (2008) and *Body/Ciało* (2015). These pictures are linked by the presence of death, which, though expressed using disparate devices of film rhetoric, is still uniformly palpable, even if obscured and hidden (*Małgorzata Szumowska’s triptych on dying* [Małgorzaty Szumowskiej tryptyk o umieraniu] by Agnieszka Kaczmarek).

The third text is Marta Sałapata’s *Franka and Marta: From two different worlds to one end. Female suicide based on the heroines of Eliza Orzeszkowa’s Cham and Marta* [Franka i Marta – z różnych światów do jednego końca – śmierci samobójczej. Refleksje o śmierci sobie zadanej na podstawie „Chama” i „Marty” Elizy Orzeszkowej] discusses the problem of women’s suicide in 19th-century Poland. The starting point for this critical literary analysis is the story of two characters in the analyzed novels. This article also illustrates the words of Bernard Mandeville: “There are things to which man feels, or may feel an even greater aversion than to death, which suicide clearly demonstrates [Są rzeczy, do których człowiek żywi lub może żywić silniejszą awersję niż do śmierci, o tym jasno świadczy samobójstwo].”

The fourth article, *Grief and its influence on the understanding of ethics* [Żałoba oraz jej wpływ na rozumienie etyki] presents a positive view of grief as a symbolic overcoming of death. This concept of grief juxtaposes death with the dimensions of meaning, time and ethics. At the same time, grief remains characterized as a process that plays out on the plane of the individual psyche, as seen in the work of Sigmund Freud and Melanie Klein. Finally, the fifth and last article discusses philosophical issues in Emmanuel Levinas’ work (Marta Szabat, *The concept of substitution as an expression of the paradox of death: Comments on Emmanuel Levinas’ thought* [Koncepcja substytucji jako wyraz paradoksu śmierci – komentarz do myśli Emmanuela Lévinasa]).

In this issue, we have also published two reviews (A review by Andrzej Młynarski on Helmut Wagner's *Unser Europa: Die Konstruktion und Zukunft der Europäischen Union* and Joanna Hebda's *On (non)randomness in education* [O (nie)przypadkowości edukacji]) as well as three class scenarios from philosophical and ethical classes (Leszek Zembaty's *Values in pop culture* [Wartości w popkulturze] and two scenarios by Marcin Wróbel: *Does art deceive?* [Czy sztuka zwodzi?] and *Pretty – good, bad – ugly?* [Ładny – dobry, zły – brzydki?]).

We wish you fruitful reading!

The *Edukacja Etyczna* Editorial Team