

Editorial

Human beings have a preference to hold some people closer and dearer than the rest of the human species. Furthermore, we have a tendency to spend more time with these *close* others, to share with them our activities, interests, the narratives of who we are, as well as our life energy and other resources. The reason for this is that, as Frank Jackson puts it, “[o]ur lives are given shape, meaning and value by what we hold dear, by those persons and life projects to which we are especially committed.” Samuel Scheffler adds that because we value them, personal projects and close relationships give us reasons for action. Therefore, close relationships and personal projects are what makes life worth living and what makes our actions worth performing.

If a life worth living is an examined life, and close relationships constitute an important part of what makes life worth living, it is worthwhile to examine the topic of interpersonal closeness. Guided by this reasoning, a group of academics have come together to produce this volume of *Etyka*—a volume dedicated to the ethics of close relationships.

The first two papers explore the connections between interpersonal closeness and the issues of responsibility and answerability. The opening paper attempts to construct an ethics-oriented definition of close relationships and puts forward a thesis that close relationships are an optimum way of taking full responsibility for ourselves as moral agents. In the second paper, Yuval Eylon shows a crucial link between interpersonal proximity and the responsibility involved in the act of promising. The author does that by introducing the readers to particular expressions of an intention to act—‘quamises’—which arise in the context of personal relationships, such as friendship.

The third and the fourth papers constitute new input to the evergreen philosophical debates on love and friendship. Gary Foster provides an insightful critique of Velleman’s view of love as a moral emotion; by severing the connection between love and the Good, Foster argues, Velleman has gone too far in his analysis of love. In the paper about friendship, on the other hand, Tomasz Zyglewicz takes a stance in the debate on the compatibility between being a consequentialist and being a good friend.

The fifth and the sixth papers are devoted to the very contemporary facets of interpersonal proximity. Anders Wallace takes the readers on an anthropological journey into the seduction communities of the so-called pick-up artists—men who seek to create intimate relationships with women *via* special training in seduction skills. The author leaves us wondering whether the quest for incarnating the “natural” male indeed aims at attaining intimacy and proximity, or rather alienates the men, both from the women they seek to seduce and from themselves. In the last paper of this volume, Justyna Szachowicz-Sempruch discusses another very up-to-date issue: the growing precariousness of interpersonal bonding in contemporary Europe and the consequences this tendency might have for the way we construe love bonds.

Two book reviews constitute the final touch to this volume. In the first review, Alejandro Cervantes-Carson shares his impressions concerning *Understanding Love: Philosophy, Film, and Fiction* (2014), which is a fruit of the joint project of philosophers and non-philosophers on the contemporary cultural representations of love. In the second review, Przemysław Bursztyka gives us a taste of Skye Cleary’s newest book *Existentialism and Romantic Love* (2015).

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