

PREFACE

In June 2019 Jürgen Habermas turned 90. The University of Lodz, particularly the Department of Ethics, honoured Habermas's birthday by organizing the international conference "Celebrating the philosophical and intellectual achievements of Jürgen Habermas. Philosoph und Intellektueller in Zeiten des Umbruchs. Zur Würdigung des Werks von Jürgen Habermas aus Anlass seines 90. Geburtstages." The conference took place in Lodz on 13–14 June 2019. It attracted many scholars from Poland and abroad. Some of the articles in this issue of "Folia Philosophica. Ethica – Aesthetica – Practica" are refinements of the papers presented at the conference.

Unquestionably, Habermas is one of the most important thinkers of our times. His work on communicative rationality and communicative action, *Theory of Communicative Action* (German: *Theorie des kommunikativen Handelns*, 1981) has transformed the social sciences. *Between Facts and Norms* (German: *Faktizität und Geltung*, 1992) has had an enormous impact on legal and political philosophy. Even a sketchy overview of Habermas's work would considerably exceed the boundaries of the preface, so instead of it we would like to mention only his latest book *Auch eine Geschichte der Philosophie*, which may be seen as an illustration showing how close and long-standing are the links of the University of Lodz and its Department of Ethics with Jürgen Habermas and his work: the translation of this book into Polish is already underway. It is being translated by Andrzej M. Kaniowski for the Lodz University Press.

In this issue of our journal, there are two articles about "familial disputes" in which Habermas was engaged: *Does Philosophy Require De-Transcendentalization? Habermas, Apel, and the Role of Transcendentals in Philosophical Discourse and Social-Scientific Explanation* and *Habermas and Rawls on an Epistemic Status of the Principles of Justice*. On the one hand, Anna Michalska's article juxtaposes Apel's insistence on the necessity of transcendental reflection with Habermas's relatively modest position on this matter. Habermas, contrary to Apel, rejects transcendentalism and the idea of final justification and opts for a formal-pragmatic reconstruction of a communicative action. On the other hand, Habermas, as Krzysztof Kędziora's article shows, does not accept Rawls's stripping political justification of philosophical meaning. He emphasizes the role of universally valid principles of justice in the realm of the political. Maciej Hulaś, in his *The Normativity of Habermas's*

Public Sphere from the Vantage Point of its Evolution, describes the transformations of analyses of a public sphere in Habermas's works and explores its normative foundations. Wang Xingfu argues for stronger universalism in the time of the rise of right-wing populism and threat of authoritarianism. "We should reclaim, as he writes, the priority of universal human rights to identity politics, social issues to cultural issues, politics of distribution to politics of recognition". We are closing the issue of our journal with the translation of Florian Rötzer's 1987 interview with Karl-Otto Apel about his project of a transcendental-reflective justification. We have decided to recall it because Apel, who passed away in 2017, was a close friend of Habermas and his fellow philosopher. His philosophy, which he developed in the context of the linguistic turn and American pragmatism, contributed enormously to Kantian tradition. Together with Habermas, he was working on discourse ethics. He visited the Department of Philosophy of University of Lodz in the mid-1990s where he gave a lecture *Sprachliche Bedeutung, Wahrheit und normative Gültigkeit. Die soziale Bindekraft der Rede im Lichte einer transzendentalen Sprachpragmatik* (Linguistic Meaning, Truth and Normative Validity. The socially binding Force in the Light of Transcendental Pragmatics of Language).¹

In the next issue of "Folia Philosophica. Ethica – Aesthetica – Practica" we will continue publication of articles devoted to Jürgen Habermas's philosophy.

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¹ Karl-Otto Apel, "Sprachliche Bedeutung, Wahrheit und normative Gültigkeit: Die soziale Bindekraft der Rede im lichte einer transzendentalen Sprachpragmatik." *Archivio di filosofia* 55 (1987): 51–88. The translation of this article into polish contains some changes and addenda based on the lecture. Karl-Otto Apel, *Znaczenie językowe, prawdziwość i normatywna prawomocność. Społeczna moc wiążąca mowy w świetle transcendentalnej pragmatyki języka*, tłum. Andrzej M. Kaniowski, w: *Język, dyskurs, społeczeństwo*, red. Lotar Rasiński, Wydawnictwo Naukowe PWN 2009, s. 269–305.