



Introduction to the issue: *Philosophy today*

The current issue of *Argument: Biannual Philosophical Journal* is devoted to the question of what philosophy is today. It is worth noting that asking such a question to the philosophical community has a long tradition in Polish philosophy. In 1901, *Przegląd Filozoficzny*, the leading Polish philosophical journal, initiated such a discussion and published several articles addressing the question “What is philosophy?”. In the following issues, further statements by Polish philosophers appeared. In issue 4 from 1903, Stanisław Brzozowski, one of the most interesting thinkers of the turn of the 20th century, published his text under such a title. The historical context of that questionnaire was completely different from today.

On March 18, 2022, at the Institute of Philosophy and Sociology, Pedagogical University of Krakow, a conference was held entitled “What is philosophy today?” (a report on this conference was published in the issue 1/2022). The starting point for both these initiatives from 120 years ago and last year’s conference was the observation that philosophy can be practiced in many ways, and that those practicing it need a discussion about the condition of their discipline. The intention of this issue of *Argument* was to extend the discussion beyond the community of one university and to ask Polish philosophers how they see philosophy today. I hope that — as at the beginning of the 20th century — the discussion on philosophy will continue in our pages in subsequent issues and that there are people who consider it worth speaking up on.

The papers in this issue present a wide spectrum of problems: does limiting the question about philosophy with the adverb “today” makes sense or not (Paweł Korobczak)? What does “today” even mean (Małgorzata Kowalska)? Is it possible to ask this question without specifying “for whom” it is this or that (Tadeusz Bartoś)? And if “today” matters, what is the condition of philosophy today, and is it even possible today? Most of the texts present a diagnosis of the present-day state of philosophy. Jacek Migasiński sees it in a collision with modern science. Kowalska places it in a much wider field of problems, but

points out that despite the many ways of practicing it, philosophy does not enjoy social recognition. Ireneusz Ziemiński perceives philosophy as an essential part of culture, which allows the philosopher to maintain a critical distance from culture. Cezary Woźniak and Łukasz Kołoczek see rather internal crises in this discipline: for Woźniak, it is a permanent tension between the categories of transcendence and immanence, for Kołoczek, the still unrealized but still maintained claim to generality.

Reflecting on the question itself and making a diagnosis about the present state of philosophy is most often used to formulate some outline that would say how philosophy should be practiced today. This appears the most modest in Kołoczek, who shows in his article that the philosophical tradition develops various understandings of generality, and only proposes that despite the twentieth-century criticism, philosophy still produces new understandings of this category. For Bartoś, philosophy is an art of thinking, elitist and individual, it is about life and thinking through the finite. Migasiński advocates practicing metaphysics in a non-classical version and contrasts several examples of such reflection with Quentin Meillassoux's speculative materialism. At the end of his text, Woźniak, very briefly, proposes a spectral dialectic that would, to some extent, reconcile the late Heideggerian phenomenology of the event of Beyng with François Laruelle's non-philosophy. Korobczak, referring to Martin Heidegger and Jacques Derrida, develops an outline of the philosophy of love.

The issue also includes a text by Wojciech Sady sharing his personal memories on the last decades of philosophy in Poland. Although the text has a retrospective character, it is a prime source for future historians of philosophy. From an insider's perspective, the text talks about philosophy at a Polish university at the end of communism and during the period of political transformation started in 1989. The final column of the issue contains a polemical paper by Wojciech Hanuszkiewicz discussing Ernst Cassirer's *Philosophy of symbolic forms* due to its recent publication in Polish translation. Hanuszkiewicz critically considers the question of the validity of Cassirer's project. He claims that the *Philosophy of symbolic forms* offers an interesting theory of rationality focusing on the problem of crises occurring in the development of culture. It is the latter that generates various forms of rationality, hence these forms must always be treated as responses to various crisis situations. The issue is completed with Magdalena Reuter's review of the Polish translation of the book *Introduction to social neuroscience* by Stephanie Cacioppo & John T. Cacioppo.

Łukasz KOŁOCZEK*

* Ph.D., assistant professor, Department of Sociology, University of the National Education Commission, Krakow. E-mail: lukasz.koloczek@up.krakow.pl.