

Presentation

The present issue of ENRAHONAR is devoted to contemporary German philosophy in the fields of ethics and aesthetics. Its main purpose is to show the profound impact and influence of German thinking in the research currently carried out in these two areas. «Contemporary German philosophy» has to be understood here in a broader sense, including not only the current work of contemporary German philosophers, but also the work of non-German philosophers who examine contemporary problems and questions drawing on the contributions of German thinkers. Rather than offering a general overview of the most recent reflections on ethics and aesthetics in German philosophy today, this issue of ENRAHONAR presents a selection of outstanding articles as an example of the inquiries, topics, trends, and methodologies that are nowadays coining the research in ethics and practical philosophy as well as in aesthetics and the philosophy of art. Needless to say that, apart from this illustrative role in the current issue, each article stands on its own with original arguments and contributions.

The articles of this issue are organized in two sections. First there are the articles focusing on ethics and, second, those devoted to aesthetics. Cristina Lafont opens the ethics section with «Pluralism and Global Justice», where she examines both Rawl's and Habermas's arguments on cosmopolitanism and global justice acceptance and defends that accepting global pluralism does not necessarily entail the exclusion of economic justice from the principles of transnational justice. Asunción Herrera's «El controvertido papel de la religión en la actual filosofía alemana», criticizes Habermas' account on religion in the public sphere, and in «El debate sobre la religión en la esfera pública: problemas de aplicación y constitución de la identidad», María Lafont also comments on the role of religion in the public sphere, focusing especially on the case of Spain. Then, drawing upon another member of the Frankfurt School, in «Reificación y crítica de las patologías sociales en el marco del proyecto de teoría crítica de Axel Honneth», Mauro Basaure examines Honneth's critical theory and proposes an elemental structure to it. After this, Axel Mueller's «How to continue Kant's *Perpetual Peace* with Addams' *New Ideals of Peace*», examines some arguments in favor of taking peace as a political obligation, as it appears in Jane Addams' work. The last article in the ethics section is «Thought after Auschwitz and Hiroshima: Günther Anders and Hannah Arendt», where Kon-

rad Paul Liessmann reflects on the parallelisms and differences between Arendt and Anders.

The section on aesthetics is composed of two articles. In «Otro tipo de gusto. Ni autonomía ni consumo de masas», Christoph Menke proposes another conception of taste based on Adorno's notion of aversion. And in «Emotional Imagining and Our Responses to Fiction», Fabian Dorsch discusses Walton's and Moran's accounts on the nature of our affective responses to fiction and makes explicit how they should be understood.

To close this issue, there is an interview with Alexander García-Düttmann by professor Gerard Vilar, with reflections upon the present state of philosophy and a short text by professor García-Düttmann, «Who is afraid of philosophy?», which is mentioned in the interview and illustrates some of the points made there.

The contributors of this issue are thus all scholars that are in some way related to German contemporary philosophy, but not simply because this is their topic of interest or that they are German. There are German-speaking authors working in German-speaking countries (Christoph Menke in Germany, Konrad Paul Liessmann in Austria, and Fabian Dorsch in Switzerland); there are German-speaking authors working in non-German speaking countries (Mauro Basaure in Chile, Alexander García Düttmann in the United Kingdom, and Axel Mueller in the United States); and, finally, there are Spanish-speaking and Catalan-speaking authors who work in non-German speaking countries but have either studied or done research in Germany (Cristina Lafont, now in the United States, and Asunción Herrera, María Lafont, and Gerard Vilar in Spain). The first group of authors reminds us of the fact that German philosophy is not only philosophy of Germany or done in Germany, the second group exemplifies the spread of German thinkers and German philosophy all over the world, and the third stands for the weight of German philosophy among scholars of Spanish origin. At the end of each article there is a short biography of the contributor, both in Spanish and English, which provides further information on his or her research interests and recent publications.

I cannot end without a brief note on the reviews. In a similar spirit as the issue, the books reviewed are an example of the variety of tendencies and thoughts in current German philosophy. The reviews of books translated into Catalan and Spanish additionally show the influence and relevance of German thought in our country.

Finally, I would like to thank all the people that in one way or another have made this issue possible. Special thanks go to the authors of articles, reviews, and interviews for contributing to ENRAHONAR, and also to Marta Tafalla, the director of this journal, for having given me the opportunity to be in charge of this special issue.

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