

MEDITERRANEAN PHILOSOPHY OR EUROMEDITERRANEAN PHILOSOPHY?

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Abstract.- In this paper we give an answer to the question: Mediterranean Philosophy or Euromediterranean Philosophy? The question arises by José Luís Abellán's ideas about the mediterranean character of the philosophy, the mediterranean character of authentic Spanish Philosophy and that Spanish modern philosophers must develop a Mediterranean Philosophy. Before analysing Abellán's ideas we scrutinize and evaluate Astrid Meltzer-Titel's ideas about a Southern Humanistic Philosophy, which is based on three Spanish Philosophers' writings: A. Ortiz -Osés, C.Thibeaut and F.J. Martín. It's rejected the interpretation of History of the Spanish Philosophy (even the modern one) by Meltzer-Titel. Afterwards, we're going to analyze critically the Abellán point of view which we accept in what defends, although not in what is rejected. To Abellán's proposal we simply add "EURO-", Therefore: Euromediterranean Philosophy. The "EURO-" is justified by having the Philosophy a European origin in the Classical Helade which was Euromediterranean.

Keywords.- *spanish philosophy, history of the spanish philosophy, mediterranean philosophy, euromediterranean philosophy, southern humanist philosophy, pretty one, leftover, unaware, unawarance.*

I'll treat on this paper to determine if it's acceptable the proposal of José Luís Abellán about Spanish Modern Philosophy has to be Mediterranean. It's said, a philosophy that would be the display "modern" of a philosophy which would have its origin in the classical Greece, it would pass through Rome, Medieval Mediterranean Europe, Renaissance in the Mediterráneo, "modern age" Mediterranean and the contemporary age. This "Mediterranean philosophy", according to Abellán, would have to follow training in the actuality by Spanish philosophers today. What they wouldn't have to do these one is to imitate other ways of philosophizing, by using the Juan David García Bacca expression, who they aren't specifically Spaniards, and what's more nor Mediterranean. Spanish earlier and modern philosophize is a Mediterranean philosophize, in its greatest expressions, according to Abellán. "Mediterranean" would be, so, a final characteristic of this mood of philosophizing. To philosophy of a way no Mediterranean, would be to philosophy of a mood no specifically Spaniard. It would be a way of philosophizing unauthentically and/or a mere imitation of something strange and distinct to that Spaniard and Mediterranean. So, for instance, José Luís Abellán has set recently in various passages the case of "analytical philosophy". But also it could be considered the "Marxism", "structuralism", "poststructuralism" and postmodern thinking as variant of that one or as something autonomous. And what about the Hermeneutics? They would be in a certain way, refused as exemplifiers in their philosophizing of what isn't Mediterranean and with this of the authentically Spaniard-. Before discussing the totally suggestive position by José Luís Abellán, I'm going to

discuss the interpretation of the ideas in another three Spanish philosophers that made Astrid Meltzer-Titel, from the Leipzig University, in his paper La actualidad de una filosofía humanista del sur en A. Ortiz-Osés. C. Thibaut y F.J. Martín. Puntos de referencia para una identidad territorial e histórica. Pages. 39-59 in Revista de Hispanismo Filosófico, Número 8, Octubre de 2003.

1. A Southern Humanist Philosophy?

To observe the reader that Meltzer talks about “southern humanist philosophy?”, opposite to José Luís Abellán who talks about “Mediterranean philosophy”, would be quite more restrictive than “Mediterranean philosophy?” I must leave clear, at this moment, that, afterwards, I’m going to refuse this “Southern humanist philosophy” by various reasons connected one to another. This refusal is in relation to the interpretation that it’s made by the studious Teuton of the contributions by Ortiz-Osés, Thiebaut and F.J. Martín, so as of the generic ideas that are developed by the previous one basing on texts belonging to them. This “southern humanist philosophy” is, according to my modest understanding, a false historically construction, by one side, and “un proyecto filosófico nada ilusionante”, to Spanish philosophers, that isn’t a la altura de los tiempos. This is an arbitrary product that, to my point of view, the only one is set are the theoretical and methodological limitations of whom express and support. Although one doesn’t know or understand about “analytical philosophy”, “dialectical”, “structuralist”, “phenomenological....” isn’t legitimate to exposure as the only one valid and valious source of philosophizing in the “Southern humanistic philosophy”. Astrid Meltzer-Titel starts with:

1.1. “Modern Philosophy in Spain. The state of question in Germany” (page. 39)

This first point in the paper by the authoress belonging to the Leipzig University what set clear what leftaware are philosophers and German philosophy historians in Spanish modern philosophy and the history of Spanish philosophy. The superiority in Spanish philosophers, and Spaniard in general, is evident. Just one lower certificate pupil, no excessively intelligent, from Spains or Spanish America knows more about the German philosophy than these philosophers and “philosophy historians” German (Leopoldo Eulogio Palacios would said). They know to Spanish and Spanish philosophers in general, earlier and modern. The reader will attend to these Teutons (barbarian?). I don’t accept or recognize nothing at first. What place does occupy the first German University, that is Heidelberg’s modern in the international University rankings? . This isn’t the space to analyze and to react philosophy myth and German University in contemporary modern philosophy and University. What I want to leave clear is that “germanophile” philosophical and universitarism seem to me not only rejectable, but also ridiculous. Have to be modern Spanish philosophers expectant of some earlier or new travel to Germany of somebody/ or someone of us? Won’t be philosophers in truth, in a strong sense, if we don’t realize some travel or we subdued to someone else realize by some or somebody else Spanish philosopher? I suggest to reader that he could to refer to Misión de la Universidad by José Ortega y Gasset, where the philosopher from Retiro sets in a clear way the limitations of the German University in the

30(s) from past century. I must indicate to reader then the state of the German University was better that it would be posteriously and what it's nowadays. Is better German University than Spanish late-francoist and post-francoist? Without any doubt of course. But this does mean nothing. And less than Spanish philosophers have to have as a model or paradigm to some earlier or modern german philosopher. Or Spanish Universities which want to realize a process of transformation which convert them in something different to late-francoists or postfrancoists have to imitate or adopt as a model someone Teuton. If someone suffers from some "philosophical inferiority complex or universitarian" I suggest him refer to some "clinical psychologist". From the point of view of philosophy understood as a conscious and critical unit of a theory (which tends to be total, reasoned and autonomous), a practice and an individual and collective poiesis, all the previous is irrelevant. What it doesn't mean Spanish philosophers don't have to know past Teutons and modern relevant (Leibniz, Kant.....) who reasonably would discuss this? Only someone silly or patriotic of narrow track. But also I observe to reader that last empirical searchers in cognitive pschycology assume knowing occupies a site in fact. What doesn't process is to do what neokantism, neohelenism, neonietzcheanism, neophenomenology, neohistoricism, neohedeggenism, neohermeneutics or neo.....what reader considers valid, carpeteovetronics or celtiberians. Remind reader what said Hans George Gadamer to lyones philosopher, with strict linkers with the village of Villablino, antisocialist and antiprogesist, when he asked for hermeneutics. From Marburgo replied to reader from Cáceres, Isidoro Reguero, reactionary: "let you hermeneutics, is our thing, and dedicate to yours". More ahead, I refer reader, we'll have to see "in what consists ours". I indicate that it isn't a "southern humanist philosophy". Just moment to say it hasn't to be "humanist philosophy". Philosophy this one of character autopocentric, suitable exclusively to "philosophers" ignorant of Astronomy and modern Biology. "theoreticians" and "interpreters" whom García Bacca said what had to say them in his "Curso de Filosofía Actual" (1969).(Caracas. Universidad Central de Venezuela, specially pages 9 to 49). Let also clear Spanish Philosophy to what I'm going to refer proposes, only to date some few, with no to be exhaustive and complete, the work by :Nicolás Salmerón, Urbano González Serrano, Francisco Giner de los Ríos, Ramón Turró, Santiago Ramón y Cajal, José Martí, Miguel de Unamuno, Julián Besteiro, Fernando de los Ríos, José Verdes Montenegro y Montoro, José Ortega y Gasset, Dolores Cebrián, Joaquín Xirau, Xavier Zubiri, E. Imaz, Juan David García Bacca, Luís Recassens Siches, Eduardo Mical, Luís Jiménez de Asúa, María Zambrano, Francisco Ayala, Julián Marías, José Ferrater Mora, Adolfo Sánchez Vázquez, Enrique Tierno Galván, José Gómez Caffarena, Emilio Lledó, Ignacio Ellacuría, Elías Díaz, José Luís Abellán, Julio Bayón Cerdán, Javier Muguerza, José Hierro Sánchez-Pescador ,Victoria Camps, Celia Amorós, Amelia Valcárcel, Esperanza Guisán, Adela Cortina, Miguel Ángel Quintanilla, Pedro Ribas, Jesús Mosterín, Francisco Fernández Buey, Tony Domenech, José María González, Fernando Quesada Castro, Manuel Cruz, Reyes Mate, Juan José Acero, Miguel Morey, Carlos J. Moya, Anastasio Alemán..... Among other and another..... . Here there isn't matter of being "liberal" and/or "laical" or to be "clerical" and/or "catholic" or to be "rights" or "progressits", of "centreleft" or "left". There are "laical of left"

modern Spaniards as, philosophers are a pity and pain(or perhaps various) are there “rights clericals?” who have some interest and/or philosophical value? I don’t know to someone or somebody. Is highly improbable there are, but I recognize that maybe there’re somebody or someone. Perhaps reader knows someone else. All all this in relation to the first section of the paper by Meltzer-Titel. We’re continue with the second one:

1.2. “Humanism of Renaissance as point of view of reference in A.Ortiz-Osés. C. Thiebaut and F.J. Martín (page. 431):

Here I aware reader what appears is an aparent dilemma: o Juan Luís Vives (humanist from Renaissance , Southern, Mediterranean) or the renewed granadine Jesuit Francisco Suárez (from South?, Mediterranean?) In fact, “take the dilemma going between the horns” and I reject it. I support Juan Luís Vives and Francisco Suárez better said: Francisco and Juan Luís Vives.If someone considers the valencian is a “superior philosopher” to granadian, I suggest him he’d dedicate to another matter, without any doubt could be very respectful. Philosophy isn’t his. Which , of course, doesn’t mean I neglect all value and/or excellence in the author of the Soul of Treatise or it suggests the recent monography about Luis Gil himself. Here what it’s treated isn’t exclude by exclude. But of giving to each other one what belongs to, although this is few. Now we’ll see something highly amusing: Ortíz-Osés and Thiebaut are Jesuit formation . And F.J. Martín also , direct or indirectly? So that, “new Southern humanist philosophy,” that conceives German studios, has an origin mayoritarian Jesuit (at least what is referred to the formation of authors who are used) and however is directed against author of De Legibus and what’s said about author of this writing? So he also studied in the second school of Jesuits which Thiebaut (and José Gómez Caffarena), but with a difference. First, the four at six years old, did his studies in un Liceé Française of the 5th Republic, where he learnt, among other things, a song about a bridge of Avignon and a third one which perhaps it reminds reader, if it has sound some of the two previous, and that starts so:

“Allons enfants de la Patrie,
Le jour de gloire est arrivé.
Contre nous de la tyrannie..... »

These last observations are done by is it had had some reader some bad thinking and/or asserts some « aviesa » intention in this writing. I appoint in this moment that it isn’t the case. And the only thing I pretend is to leave some only things clear.

Meltzer-Titel writes: “La importancia que algunos filósofos españoles otorgan al renacimiento y especialmente al humanismo es un punto de referencia destacable a la hora de caracterizar la filosofía en España” (p. 43, underlined by A.C.T.) My opinión? José Gaos: “ He llegado a pensar que el texto logrado por los filósofos modernos, desde el Renacimiento hasta nuestros días, en

hacer desaparecer la filosofía medieval de todos los dominios de la secular, es el mayor escándalo y el más prestigioso, de la historia entera de la filosofía: en materia de Filosofía propiamente dicha la escolástica tiene sobre la moderna una superioridad técnica total que la inferior que tienen los filósofos modernos es la que les queda de la escolástica, aunque la disimulen.....no pienso exclusivamente en la escolástica medieval cristiana..... Un escándalo, muy parecido al de la conducta de los filósofos modernos con los medievales sería la conducta de los filósofos cristianos, medievales y modernos con los árabes y judíos (Gaos, J: Confesiones Profesionales, Méxco, FCE, 1958, reprinted 1997, page 48, underlined by A.C.T)

To develop an interpretation the history of Spanish Philosophy from “Renaissance Humanism” is simply an unproposal. Dealing to offer a programme of modern philosophy to Spanish philosophers nowadays, based from “Renaissance Humanism” another to equal measure. Besides all these delirium have a trick, because are presented as something “laics”, “secularized”, perhaps, “liberal”, of course “modern” and perhaps “progresist”. I repeat with José Gaos, “ The red Rector of the Central University of Madrid 1936-1939”. The intelligent reader of this publication will be conscious of where have been ser ideologically of an automatic way “ the southern humanistic”. “Here it must be marked that are so relevant of consideration the aportations “jewdish”, “Christians” or “mahometan”. It isn’t our exclusive position, but neither we’re to “trágalas” . We don’t swallow the southern humanism” simply because is indigested. From the theoretical point of view, practical and poetical. “The unreached modernism” hasn’t to see what’s written the three Spanish philosophers. From my point of view wouldn’t consist in the practical and poetical realization of a theory that would be a superior syntexis of classical culture (Greeck – Latin), medieval, and renaissance, illustration, specially Scotish, prusian (Kant), French and Spanish , science, (natural and human) and history (understood as a systematic study of the states, events and biographic process and historical-socio-cultures from de military point of view, economical, political and cultural) “Southern humanistic philosophy”, according to Meltzer-Titel, is faced to the rationalist philosophy in general and analytical in particular. Reader’ll assume what I advised appeared. If I were bad thinking, but I’m not, now I’d have to reply to which some quotations, for instance El Voluntarismo y el intelectualismo en la filosofía contemporánea (1912), Intelectuales y sentimentales (1932) and Marxismo y Antimarxismo (1935), de Julián Besteiro. I could conjure even Die Zerstörung der Vernunft (1953) , by G. Lukács, something wouldn’t have glad to someone, specially to renegated ex Marxist leuninist Gabriel Albiac, today very critic with the political class” and the subtitle talks the trend of unreasonable from Schelling (underlined by A.C.T.) To Hitler. The chapter II la fundamentación del irracionalismo in the period that is from a revolution, 1789 to 1848, the point II, II la intuición intelectual de Schelling, como primera manifestación del irracionalismo and the II, III , la filosofía posterior de Schelling.

To continuous we characterized the “southern humanism” of darkness, unreasonable and reactionary. But as I’m not-bad thinking – I won’t do. I’ll simply subscribe to appoint a new unproposal in relation to these authors. This interpretation set that certainly who does and/ or w it supports hasn’t no idea of

what consists of the western philosophy and less than how it does. Of course in “analytical philosophy”, zero. Do you know those who formulate or accept this interpretation the first that study the Cambridge University pupils-paradigmatically vinculated to the analytical philosophy – (Russell, Moore, Wittgenstein, Ramsey, Broad, Wisdom.....) in (to early 70(s) in the past century. Moral sciences Tripos)?.

Meltzer-Titel, so, has signalled the term of southern humanist “ to refer to these three Spanish philosophers. We haven’t had more solution to announce all kind of objections to interpretations and “proposals” of studios of Leipzig University . Now I’ll continue from “ syntetical –global” to “analytical-particular”. We’ll stop in each one of three Spanish philosophers mentioned briefly, considering their singularity.

1.3. A Philosophy Latin-Mediterranean (Andrés Ortiz-Osés (page 44/Meltzer-Titel writes “Ortiz –Osés has developed his conception about a latino-mediterranean philosophy inside of the theoretical mark in the symbolical hermeneutics. To him is a revision of the world borders. Of a re-(and against-interpretation of myth. First, he clarifies “Germanic meant an opening to decadent latin world and offered an approach to searching methods of work so that the restructuration illustrated ot its restrictive mentality(Ibid -, underlined A.C.T.)

To the Aragonese Andrés Ortiz-Osés know from the Second middle of 70(s) by his contribution to Diccionario de Filosofía Contemporánea directed by Miguel Ángel Quintanilla, paper that pursued a point of inflexion in the development the philosophy in Spains published in 1976. Ortiz-Osés, graduated in theologic and Doctor in Philosophy, was then assistant teacher of the philosophy and Arts Faculty (Deusto University (S.J.). He had already published in 1973 in Madrid. Antropología Humanista and in 1975, in Salamanca, mundo, hombre y lenguaje crítico. In the dictionary aimed by Quintanilla the following `papers, that, set together, result very outstandings: Esencia, Trascendental, Símbolo, Comunicación: Hermenéutica; Cassier, E; Morris C; Gadamer, H.G: Lévi-Strauss, Claude and Schaff. A. Therefore the featuring of Meltzer-Titel by Ortiz-Osés as hermeneutics symbolic seems to me very acceptable. Hermeneutics symbolical whose sources and materials can reader finds in the works I’ve just quoted (reader must add a Paul Ricouer and his hermeneutical paper), and what he understands by world image and his revision. Of how are interpreted and re-interpreted the myths. There’s also to appoint according to this Aragonist author from Deusto was necessary turn over Germania, in proposal to tend a “illustrated re-structuration” of latin tradition and culture. Besides, in this journey, to learn certain Teutons investigation methods.

Meltzer-Titel following quotes the text Visiones del mundo. Interpretaciones del sentido, Bilbao, 1995, belonging to Aragonist philosopher from Deusto: wants – says the German- “recover the branch more luminous and sunny of our humanist tradition whose light the Nordic rationalism remains as unread and darkness, abstract and puritan. With this we reassumed the question of a philosophy latin-mediterranean: which it ’ll set in a being or intermediate staying between Nordic philosophy of being ratio-empirist and tropical methodology of

being sedentary and sedative (“sedente/sedante”) (in *Visiones del Mundo*, page 77, in Meltzer-Titel page 44) is to say :we return to Juan Luís Vives. With these consequences: 1st) Refusal of “Nordic rationalism”, unread, darkness, abstract and puritan; refusal of “Nordic philosophy “ of being ration-empirist; 2nd) refusal of “tropical mythology” of being sedentary and sedative (“sedente/sedante”); ? 3rd) affirmation of an intermediate position latino-mediterranean enunciated above. What does it mean? So that the Tracheotomy doesn't sustain . why? In the first place, who are the referents? . We've said that the model of Ltin-mediterranean philosopher in the humanist tradition would be Juan Luís Vives, the valencian. Valencian almost only of birthing because this eminent gentleman humanist “latin-mediterranean philosopher” didn't stop. And overdo didn't stop in the “warm southern Mediterranean” from which he belonged. Juan Luís Vives (1492-140) was dead in Brujas. He was a friend of Erasmo, Tomás Moro, Juan Fisher and Guillermo Budé. He was counsellor of England Kings, he was a tenacious expatriated. He was Erasmian. Then, converse.He studied in Paris, afterwards he taught in Lovania and Oxford. He was María's preceptor daughter of England kings. He habitually lived –when he wasn't on journey –in Brujas, where he got married to a natural from there and where as we have already said dead. Vives as philosopher is an eclectic, who accepts that which he seems reasonable with independence of his origin. The “background” of the Valencian humanist is “aristotelical”; to this “aristholelism” adds elements “platonics” “stoics” “agustinians” . Vives is Christian. This author critics De causis Corruptarum artium the discussions and refutals “ dialecticals” steriles and don't conduct to no truly knowledge. He critics, besides, “the arguments too subtile and the metaphysical speculations who lack of a solid base of “scholastics”. Vives defends a conception of philosophy that set of observations that philosopher realizes about himself and about nature. To valencian of birthing doesn't like “philosophical systems” that “explain everything” and considers that there's to appeal to the reasonable believings of “the common sense” . Vives writes in Latin. Latin renaissance typical of approaches and humanists:now Latin medieval, nor the classical roman, although this later in some of its greatest expressions is taken as model or paradigm. It's said all above , I make the following question. Is Juan Luis Vives the ideal person to take as paradigm or model of modern philosopher of Latin-mediterranean character?If seems to me by all of said so far, just no. Judge you!. Dear reader! The intermediate track latin-mediterranean and “warmy” of Ortiz-Osés (face to the north cool and the tropical hot); one that is in the middle between one extreme from the north and another tropical. Simply is a fiction being, which doesn't exist in fact. Because Vives doesn't match and his paper doesn't set in a whole with it. Then, who or whom would be the referents?

With respect to the other edge non-valid at all by aragonist philosopher of Deusto, what do you say? Simply, he doesn't know the Great Spanish Antillas and sets up in the most topic and false “sedent” means that “is sat”, “sedant” means “medicine which reduces the nervous excitement and produces dream? Now the reader can imagine the scene of the tropical sedent and sedant. A tropical sat under a coconut drinking rum, or perhaps, smoking marihuana and felling down in a light sleepiness? Here could feel totally offended by my multiple Antillean family very direct to me, but I'm not. I don't perceive malice in

the author of "Visiones del Mundo", but unaware. You've confused way with path. You've lost in some tropical path.

With respect, now, to the cold north philosophers, whom do you refer? Hume, whose model the philosopher is Cicero faced to the Estagirita, as assumes in his first enquiry? Or perhaps, Bertrand Russell, whom a biographer classified of "passionate sceptic" Russell who makes great elegies of certain Mediterranean philosophers, no precisely about Aristotle (see his A History of western Philosophy? Perhaps the Nordic cool is a Yankee such as Charles Sanders Peirce? Or a Texan from Waco as Clifford Wright Mills? We've of perceiving in Ortiz-Osés some prejudice of ethno-religious character to talk above northern puritans? Northern puritan would be Kant? About this last one someone has said some to another thing Javier Muguerza or Northern puritans are William James or John Dewey? With these unaware questions we say good-bye each other of Aragonese from Deusto, A Ortiz-Osés quite clear that don't undecscribe his issues and works in an absolute way, since are respectful and valious what we reject is his categorization of philosophies and philosophers. Neither we find reason to illusionate us nor believe that is to the level of the times his proposal of philosophizing to this critical hour of Spains.

1.4 "The metaphor of a south modernism (Carlos Thibeu)" (page 50) : Now we continue with philosopher and exjesuit Carlos Thibeu, who profess in University Carlos III, in his first step in Complutense and then CSIC. We continue in a world of origin and formation Jesuit. Thibeu is educated originally in the same school of Jesuits in which was formed who this writes. But with more than 10 years of difference. Thibeu does when still they're "princes", "crossed" and "aspirants". He shares the same time than the right ex Rector Gustavo Villapalos, who did doctor Honoris Causa to the eminent gentleman Mario Conde, and with assistant and writer of Esperanza Aguirre, Regino García Badell, yesterday antifraquist, libertarian, nowadays Duque de Arias and autonimical Member of Parliament, "liberal popular". This Professor of literature in Institute was my first trainer in athletics, together with the son of the republican exiled of Tetuán de las Victorias and Mexican citizen, Francisco Rodríguez, in the school of Jesuits. Thibeu at the end of late century wrote us about Ética Continental. When I knew in October 1976, did about Antonio Gramsci. The written in which Meltzer Titel sets up is posterior to this one, this in 1989. Sujeto complejo, identidad narrativa modernidad del sur. In C. Castilla del Pino, Teoría del personaje. Madrid, Alianza, pages 135 and ss Thibeu based his análisis, studies and reflexions in Max Weber, to the light without papers by José María González about german sociologist González decent and remarkable investigator and philosopher Meltzer-Titel interpreter the aportations of Thibeu as pointing that "the continuation of unfinished modern project could rediscovered dimensions are hidden and forgotten in the predominant canon of our philosophical interpretations: The south modern.....Thibeu bet by modernity. Only the way which drives to it could be other" (page 50 of M-T).

Here it's necessary to clarify the value of words by Thibeu about Francesco Borromini, Diego Velázquez, Ignacio de Loyola (1541-1556), about what was written in Mexico "Red Rector of Central University in Madrid" 1936-1939 (see

Gaos, J: Historia de nuestra idea del Mundo, Mexico, FCE, 1973, chapter 7: La Contrarreforma. Cano y San Ignacio de Loyola pages 98-198.

El Lazarillo de Tormes y Cervantes (about this last one see Zambrano María:” España, sueño y verdad”, 1965, reedition 2002. Madrid and reedition of reedition 2010. Madrid. First part. La antigüedad de Cervantes. La ambigüedad de Don Quijote. Lo que sucedió a Cervantes: Dulcinea pages 17 to 53, Gaos, J., op. Quote, above, chapter 26: La razón y la realidad in the literatura- El Quijote , pages 386-403; and García Bacca, D: Sobre el Quijote y Don Quijote de la Mancha. Ejercicios Literario-Filosóficos. Barcelona, Anthropos, 1991, paper this later dedicated to Spain and Hispanoamérica) But of these análisis , in force and interpretations by Thibeau doesn't mean it can be formulated and structuralise no “south humanism”, as Meltzer-Titel thinks. Neither to improve a model of philosophing can be reasonable so Spanish philosophers continue nowadays.

1.5. Spanish thinking roots (Francisco José Martín (page 50):

Francisco José Martín is an “ambitious thinker”. He has developed with posteriority to papers which takes in consideration Meltzer Titel: La raiz humanista del pensamiento español paper 1996, published by El Basilisco de Oviedo, number 21/1996 and its monograph de 1999: La tradición velada. Ortega y Gasset y el pensamiento humanista. Madrid. Biblioteca Nueva in a collection directed by Jacobo Muñoz Veiga, “Razón y Sociedad”. Martín has Developed together Muñoz, Germán Cano, and others, La Novísima Hermeneútica laica, secular y extraclerical. This project not only philosophical and academical, but also cultural, political and mercantile, has received decisive impulses by professor of philosophy from Cáceres antisocialist and antiprogressist Isidoro Reguera, philosopher of myseries and absurds, his? (“.....in Madrid, a century after, with the putrefaction of residual socialism.....here is dead almost everything, even philosophy, infected of putrefaction of happy progress beforely and subdued to its weakness of consciousness”) (Reguera, I.: Filosofía in Reyes, R. (Dir.): Diccionario Crítico de Ciencias Sociales. Terminología Científico-Social. Complutense-Plaza y Valdés, Madrid, 2009, volume 2 , page 1272), and also by Eugenio Trías, conservative pendular philosopher from Barcelona who is between the frontier Spanish nationalist conservatism, collaborating in a regular way in the right board attended by Pedro José Ramírez, El Mundo. Together to vertebral column of this new school formed by mentioned previously Muñoz, Martín and Cano, are linked associates more or less permanent as Perona, Faerna and Pablo López Álvarez, and other co-occasional. By linking to this “so nice and sugerent “ the newest school, linked to dialogue with them so the spectre of Northamerican philosopher George/Jorge Santayana, born in Spain of Spanish nationality, who lived his last years in Rome capital of fascist monarchy concordat of Victor Manuel and Benito Mussolini. Santayana, besides of his multiple philosophical excellences and literary also, was a confess and declared “antiliberal, antidemocrat and antisocialist, antiprotestant, and antijewish”. Thus, his spectre “debate” with people in El Animal Humano. Debate con Jorge Santayana, edited by Muñoz and Martin, in Madrid, Biblioteca Nueva, 2008. Colección pensando en Español, at the same as Santayana , Martin in the third

fascicle in the collection , El texto de la vida. Debate con Emilio Lledó. Madrid, Biblioteca Nueva, 2011, he appears aggressive to the analytical philosophy , and another modern currents in the thinking.....Martin, newest hermeneutics, from the stylist humanism with roots in the humanism from Heidegger's in formation E. Grassi, reproach them grave sins, such as to forget the style and they don't use metaphors enough to approach to his delicate stylist sensibility, "rhetoric", and "humanist". Or to have a philological "deficit"(this point of reproach to those is a mere flattery to Lledó) the replies which gives Lledó to Muñoz and Martin haven't any waste if we compare to these with the introduction of whose and their respective "contributions". The book "Ortega", by Martin , what considers Meltzer-Titel, offers an interpretation absolutely rejectable of Spanish Philosophy History which has its origin in Juan Luis Vives, "the humanist" and then goes on José Ortega y Gasset, author whom Martin hasn't understood to consider him an "stylist humanist", and as himself, and how it would be a paradigm the valencian of birthing Vives. Martin hasn't understood that last root in Ortega y Gasset philosophy hasn't an stylist humanist character renaissance rhetoric? Ortega y Gasset is a life philosopher, life in its historical correction and singularity. Ortega y Gasset writes a paper about Vives doesn't imply that adopted the posture nor the perspective of this. Ortega y Gasset isn't a "humanist" philosopher, but a life philosopher, of nietzscheana root. Root nietzscheana who suffered a transformation from his youth to the threshold of his philosophical mature. Martin hasn't awared Ortega y Gasset realizes two nietzcheanas sailings. The first one has place after the range of Ramiro de Maeztu who knows Ortega y Gasset has read Nietzsche when he was young, because he's read to Sobejano, who delivers in bibliography of his book (interesting papers: pages 410-415, page 415 de La tradición velada by Martin) the volume "El influjo de Nietzsche en la Generación de 1914", Nietzsche en España", Madrid, Gredos, 1967. But Martin this reading of Nietzsche by part of the author Adán en el Paraiso, as almost everything at the bottom, interprets wrong. Martin doesn't recognize ins absolute Academic and Philosophical world which is built in relation to Ortega y Gasset in the Central University of Madrid between 1910 and 1936, in which are main actors Manuel García Morente, Xavier Zubiri, José Gaos, Luis Recasens Sánchez and María Zambrano. Martin opposes to Ortega "tertullian" with "the" Heidegger forges of masters, in his work "de seminario", seminary of German University, by H.G. Gadamer, his dearest and inspirer master Grassi and his "humanism" (about we'll have a lot of saying, so his work as his actuation in the nazi German and in the fascist monarchy relationed to Victor Manuel, Mussolini and Pope in turn). W. Stilazi, etc, (see page 46, note 20) Martin doesn't know:

1) The refusal of University German model by part of Ortega y Gasset en Misión de la Universidad.

2) The academic work by Ortega y Gasset, which was composed on Metaphysical classes and their seminaries. For instance, does he know what the seminary was about in University according to Ortega before visit of Einstein in earlier 20's?. Does he know what Metaphysical course 1935-1936 was about, and his seminary in that course, which José Ortega y Gasset himself attended?

3) And what's more Ortega y Gasset, besides his university work (classes and seminars), and gathering of *Revista de Occidente*, gathering very different from those coffee's ones which attended José Martínez Ruiz in late XIX and early XX, in synthetic development of his philosophy, used an additional element, to what he used his driver Lesmes and his car. He went to the spurs of Guadarrama Saw, but he didn't led him only to develop a "meditation" about the saw or a "mountain meditation" about this or that theme. Lesmes also led, no more than less, who in 1936 would be the red Rector of Madrid University, José Gaos, pupil, yes, but also socialist and "ugetista". What they did there? I'll tell to reader in other occasion.

But Martin is besides a "bully". What origin this attitude has? In a previous step, and referring to the undone work and published after the philosopher death in Buenos Aires, more concretely to notes of this work: his character "prima donna" (I remember the unaware and unclear Martin is writing about José Ortega y Gasset) who would have to pull him by paths and footnotes that, with the spending of years, provoke hardly us a deep compassion" (page 41).

Here the only one, dear reader, if there's something has to produce pity and no other thing is the unaware Martin, who dealing to Ortega y Gasset sets one of the final characteristics notes in this newest school: the unawareness. All these authors write always ex ignorantia given equal they write about Vives, about Santayana, about Ortega y Gasset, about Emilio Lledó, about hermeneutics, about modern pragmatics, that reduce to an unadequate reading of the no pragmatics Richard Rorty. This one has'nt to see with Peirce, James, Dewey, Lewis etc..... Rorty

Isn't a pragmatist of course, but neither is a neopragmatist, he is the gadfly of Brooklyn. Neither they know the French philosophy or nor structuralism neither poststructuralism. Their interpretations about Foucault set they don't know Foucault root work as historian of culture, result of his interaction with historian Paul Vegne historian of Classic Rome and methodologist and Philosopher of History. About analytical philosophy they don't know almost all. Their Wittgenstein is interpreted from the optics "obscurantista" Reguera, the reactionary antisocialist and antiprogesist, his miseries and absurds, and/or, from "La Viena de Wittgenstein". Viena where the author of "Tractatus" wasn't and from there had notice almost exclusively through relations and interest from one of his sisters, even his reading about Schopenhauer. Neither read correctly to Popper, socialist in his youth (this is explainable from Perona to Eugenio Trías) nor know Santayana, whom named pragmatist. Do you know what James de Santayana did write about and this later about him? That did he signed two realist manifesto? Do they read the "very pragmatist" first part from The Realm of Being? And lastly, we've the great fiasco and the ridiculous which Muñoz and Martin do in their "Debate" with Emilio Lledó. These authors who hardly know about something, have written about all almost. The result is that all and each one of their analysis and interpretations are unacceptable, having totally evidence and facts to formulate in their against. It's a school Ex Ignorantia (this they could adopt as motto of the school because matches them perfectly). Thus, there's a second sailing nietzscheans from José Ortega y Gasset, after the reading of this one from the work by Simmel. Schopenhauer and Nietzsche.Simmel urbanizes to Nietzsche. He does suitable him in the

cosmopolitan Berlin before 1st World War at the same time academically – according to Teutons cánones of the age- much more acceptable. In such a way he can be aim to study academic philosophers from the following generation such as Jaspers and Heidegger. To posterior generation to these ones, is to say, from Löwith, Fink , etc..... Nietzsche he is just not only a classic from German Philosophy, but from History of Western Philosophy. The interest in Ortega y Gasset, and his pupils for Bergson, also has its origin in Simmel, who introduces him in German World.Listen, but didn't he know the author of Evolución Creadora from García Morente to Antonio Machado? Of course, dear reader. But Bergson is considered a PHILOSOPHER, a lecturer more or less ingenious, is because the support from academic teutones. And who presents in society in Germany (even Academic Society) is George Simmel. The respect by Goethe of Ortega y Gasset- in his second sailing- also proceeds from Simmel. Nietzscheanismo from José Ortega y Gasset is projected in his work and in his academic work since that moment. It appears in his paper El Sobrehombre appeared en El Imparcial on 13th July 1908. Here's where is initiated Ortega y Gasset mature born in 1883. All of this is exposed in work so main from philosopher such as España Invertebrada (1921) and El Tema de Nuestro Tiempo (1923). Here is necessary to see the reason of construction in his concept of Select minority which nothing to see with Gaetano Mosca nor with Wilfredo Pareto. Concept that is perfectly compatible to Liberalismo democrático. As it can be seen in La Rebelión de las Masas (1930) at doors of Second Republic. It would be interesting to compare here the author En torno a Galileo nor with the “elitistas” Italian but to Schumpeter and his idea of various “elites” competing by power in a democratic liberal system with free elections and a pluralism partisan.Nor Ortega y Gasset is an invertebrate philosopher as asserts Martin, following to Umbral (see La tradición velada(pages 33-40) and that one Perona Ángeles who gets to write from a “Ortega invertebrate liberalism” nor is acceptable the semblance that indicates Martin hermeneutics from Ortega nor also Ortega linking to humanist tradition neither the ideas which are exposed about relation between Philosophy and creation, also neither the language to finish to a wrong and unacceptable comparison of José Ortega y Gasset to María Zambrano and Martin. Heidegger where the pupil heideggeriano “humanist” Grassi, to that one “tira mucho” writing about “the philosophy reform” a pure blunder that sets of a supine unaware of Spanish History Philosophy, from Western History Philoophy, from Modern Philosophy and, overdo, _from José Ortega y Gasset, philosopher.

Respect to the relation Classic culture, from José Ortega y Gasset, this later isn't appear in relation between philosophy and latin. What do I mean? I mean nor with the renaissance humanism that writes in latin, not with the medieval philosophy neither with Roman philosophy (republican and imperial) to the time of classic culture Ortega y Gasset “doesn't speak latin” (this or other one).But Attenian Ionian, the language of Philosophy of Classic Hélade. Ortega y Gasset started to study Greeck in his childhood, knowledge itself that then develops in Deusto, Central University and in Germany. Ortega y Gasset manages rhetoric but not is a rhetoric humanist Mediterranean renaissance or southern: rhetoric that manages Ortega y Gasset has been learnt among other places in Platon dialogues and, specially in dedicated to rhetoric: Gorgias, Eutidemo, Menéxeno and Fedro. The three first from transition age and last one –el Fedro- of his

mature age (follow to Emilio Lledó Íñigo) where the divine Platón displays his project about rhetoric alternative to Sophistic root –even that from Isócrates– although he writes –this late– a discourse against Sophistics. Platón will display a plan of an authentic discourse art. Also Ortega knows Aristotelian rhetorics with which takes in contact by means of Jesuits, first in the school of Málaga and then in University of Deusto. So that his ideas and rhetoric technics are reelaborated and structured once the works by German Greck Philologist, in Basilea, about rhetoric in Grecks: Friedrich Nietzsche. Of all this Francisco José Martín hasn't no idea at all (an "humanist" that bases on Grassi and in Luis Vives and who sets from rhetoric Humanism stylistic and renaissance. Ortega y Gasset, as other great philosophers, faces to in first place with Grecks of Classic Hélade, and not only this, writes the author of the essay Vives (1940) (work of circumstance, never better said, centenarian. Let see all works which were published in New Spain, which "by Empire to God" in its second year of victory and as Vives is an author perfectly acceptable and assimilate, and linked to the essence of Spanish that had been forgotten and recovered through a crusade, nor more nor less!) in his critical analysis about the work by Ernst Howald: Ethik des Altertums, Munich and Berlin, Oldemburgh. 1926: "Hay mucho que hablar de los griegos todavía. Por lo tanto, hay que deshablar casi todo lo que hasta aquí se había dicho de ellos. Grecia es una piedra de toque para el intelectual. El sonido que emite su alma al tropezar con aquella revelará sus cualidades últimas. Entonces se ve sí es un hombre de meras frases, de posturas, de carantoñas, o por el contrario, uno de intuiciones inmediatas, afanoso de sumergirse en las cosas y de transmigrar desde sí mismo a los objetos para volver, como el buzo, sucio, roto pero cubierto de algas y auténtica fauna abisal" (Ortega y Gasset, J., Ética de los griegos in Obras Completas-Volume II, 1917-1928, 5th Edition, Madrid, Revista de Occidente, 1962 (1947) , page 533.

What has just to inform José Ortega y Gasset to us? About several things. Some of them reader has already learnt. Other ones perhaps not..... For instance, Francisco José Martín is a pretty. So that we've to pretty Martin. Moreover, if we apply the criterion displayed by author of La deshumanización del arte we find that, excepting one or two, Newest Hermeneutics laica, secular, extraclerical, celtiberian is full of nice. Beginning with Martín and following with Germán Cano. So that, we also have to "Germán Cano the nice!. Nice Martín and to Germán Cano "the nice". So that we've found the way", "hermeneutics way", a second characteristic definitive of this newest philosophical school "carpetovetónica": prettiness or beauty. Let's see in what consists this according to the dictionary of Royal Academy of Language, of which is a member of number Luis María Ansón, ex chief of Germán Cano "the pretty" in La Razón, and chief, cultural chief (additional) by Jacobo Muñoz : "prettiness" is quality of pretty or beauty (page 1260, 21st edition, 1992). "beauty":

2. Quality of pretty. 2. Done or gracious said. "pretty": 1. Lovely, beautiful, pleasing to sight. 2. V. Beautiful , piece! 3. Perfect, primorous and exquisite. 4. Effeminate man who presumes of pretty and cares a lot of his appearance and washing (Ibid).

You could say me that the previous text by Ortega y Gasset refers to metaphysical, to the epistemology, to logic, etc..... to theoretical philosophy, at all. It could be. I'll accompany it by other work which Martin's referred previously- This is a text about "practices philosophy", in agreement with interests of an Stylist Humanist, as the author of La tradición velada: "In the more ancient latin, the act of" elegir "was said "elegancia "as of "instar" is said" instancia."Remember latin wouldn't pronounce elegir but eleguir. Therefore, the way more ancient didn't go eligo but elego that originated present participle elegans. Understood the word in all its verbal force; "el elegante" is "el eligiente", one of whose kinds appear in "el inteligente". Has to be mentioned that it is the original. Then we'll have no being the famous Ethics but the art of choosing well our actions this precisely this, is the elegance. Ethics and Elegance are synonymous. This allows us to try a rejuvenation of Ethics (underlined A.C-T-) by force to want to be mistagógica and grandiloquent to blow up its prestige has got only lost absolutely (underlined A.C.T) . Since this was something obviously, I fight a quarter of century ago (is to say, since 1992, year before to El tema de nuestro tiempo (A.C.T) in order to the Ethics wasn't dealt in a pathetic tone. The pathetic has suffocated the Ethics giving to demagogues and the great makers of barbarism. So that I've believe always that instead taking ethics by the solemn side, with Platón with stoicism, with Kant, it was advisable get to by its frivolous side which is deepest, with Aristotle, with Shaftesbury, with Herbart. Let's , so , by a wait to rest ethics and, instead of, avoiding from the threshold of the solemnity, do a new discipline with the title: Elegance of the behaviour or art of preferring that preferable (all the underlined by A.C.T.) . The word "elegance" has besides the additional advantage of irritating to certain people casually the same who , by many people other previous reasons, one didn't wanted" (underlined A.C.T.) (Ortega y Gasset, J: La idea de principio en Leibniz y la evolución de la teoría deductiva (written or: 1947, quoted by Revista de Occidente in Alianza Editorial, Madrid, 1979 (1958-1), pages 377-378). The Practical Philosophy that proposes Ortega y Gasset nothing has to see with Stylists humanism of origin renaissance: Aristotle (Ethics Eudemia and Ethics Nicomaqueas) (about these suggests the very solid work by Emilio Lledó), the historical Shaftesbury (?-1713), man "from north", who searches an objective foundation of moral judgment and develops a "ethical steticism" and Herbart (1776-1841), other philosopher "from cool north", who occupies the Chair of Kant in the "cool and northern" Königsberg in 1809. The practical philosophy by Herbart is managed by the idea of "beauty". Herbart finds the judgments about what has to be have to base in stetics judgments about beauty. Ethics is the theory of moral taste. All of these has nothing to see with the "stylistic humanism" of renaissance origin. Here is treated the behaviour and attitudes. Nor of words and of discourses or texts or metaphors. These are subdued totally to those. What's treated is about behaving elegantly, nor of writing with style. Who behaviours elegantly will write with elegancy. But by writing with style (although it's humanist renaissance style) this doesn't mean the author behaviours elegantly, can perfectly be one to alludes Ortega y Gasset at the end of his text.

All about nothing has to see with the valencian Vives, referent historical first of Newest Hermeneutics; the second one is "his Ortega". Vives, doesn't deceive reader, is as philosopher a modest thinker and, by it, all the exposition

formulates Astrid Meltzer-Titel, starts to “pretty” Martin, and other authors, is a pure delirium. It would serve more as element of judgment very solid to those who don’t value and/or despise, or simply unaware, history of Spanish Philosophy, and who relations to valencian to Ortega, as do newest humanists, it isn’t to discover no tradition veiled, is , “at first step , an absolute “dislate”, and , at second step, relation to an eminent philosopher as José Ortega y Gasset with mediocrity and irrelevance philosophical of “humanist thinking”.

Pretty Martin reads to Vives and read Ortega y Gasset from “the humanism” by E. Grassi, introduced in Spains by editorial Anthropos in earlier 90s late century. But who is Grassi to suggest so weak readings and wrong interpretations? We already said an Italian, pupil of German philosopher and nazi Martin Heidegger in Freiburg (is to say, “cool from North”) and what else? Hugo Ott. German historian, writes: the right contacts to Heidegger with direction of german student corporation, which was radically anti-Semitic and antimarxist , and whose chief, Gerhard Krüger, known and friend of Heidegger, had prepared in silence “campaign against german spirit”. This campaign concluded with the burning of books taken away in all the territory of Reich the light 10th may 1933. Also the city of Friburgo shone that night with the fire of books incinerated in the square of library in University, without Rector Heidegger prevented or could prevent such action. Italian philosopher Ernesto Grassi (from whom we’ll speak again later), who in that moment lived in Friburgo and belong to circle of Heidegger..... (page 203)..... Ernesto Grassi in that moment (1942-A.C.T.) Honorary teacher of Berlin University and since 1928 enthusiastic listener and practically pupil of Heidegger.....his main mission in the capital of Reich was transmission of Italian culture and organization of meetings interdiscipline of humanistic orientation among German and Italian intellectuals. Naturally, this firm promoted by government of Duce had also a political background. Grassi had the total support and so the concealment by part of his government. After the second world war, made career staying in University of Zurich, where caused strong distrusts by his political past, to Munich University, in where he became in chairman director of philosophy and spirit history of humanism..... at the start of the war. Grassi had conceived in a narrow collaboration with teacher of University of Königsberg, Walter F. Otto, and with helenist of Berlin, Karl Reinhardt, annuary titled Jahtbuch für geistige überlieferung whose first volume appeared in 1940 and was about problems of “enlightenment of the humanism essence” and the renaissance and the transmission of the ancient mood by past of both and, finally the “exam of relations to Ancient Age in the centuries XIX and XX”. In the monthy nationalists notebooks..... titled Nazionalsozialistehen Monetshefe, where also published frassi..... . The main motif was to formulate a linguistic normative and conceptual which served of authority in “humanism”..... . Grassi and others under title “contemporary humanism” of Origin German and Italian..... Totally integrated inside of traditional comprehension (pages 299-300, underlined A.C.T.) in Ott. H: Heidegger; Madrid, Alianza, 1982 (e. or. German, 1988).

We already have an inspirer of Francisco José Martin fascist “humanist” Italian Ernesto Grassi, with magnificent relations in Berlin capital of “Reich” nazi. Martin in his work La tradición velada (the reader has already start to

understand why is glazed) writes: “El humanismosu significación filosóficathere´s to search it in radically of which is proposed as a way of philosophing (“way of philosophing” underlined by author of the quote, the other underlined A.C.T.) in opposition to philosophy scholastic, at first, to the rationalist –cartesian, after (Grassi),.....the humanism flame from fascist-nazi Humanism? A.C.T.) doesn´t got easily down, but it remains alive under the rule line of philosophy and goes through sides (so that! A.C.T.) of our culture to our days. And who knows if, at the end, it wouldn´t constitute (let´s wait no! At least I do, dear reader, what I can by neutralizing and to null this black serious threat and brown A.C.T.) an indication fundamental to a contemporary man, who knows if the ideal of “grammaticus (this “grammaticus, underlined by author of quote) there´s no save we´re already! (another one who look for salvation and/or want to save us! A.C.T.) of his miserable division (another one with miseries provokes the most erudite everlasting unaware (his from “pretty” Martin, from German Cano “the pretty” I suppose. A.C.T.) page 23).

Will have here to a deserving Giménez Caballero, Montes, Muñoz Alonso, Campany followers....? Afterwards, Martin reveals us which is its purpose: the final purpose observes reader the military terminology, bellicist? That uses A.C.T.) prosecutes this work is the awakens of the relation of belonging or description the work of Ortega to humanist tradition (fascist-nazi!) (Ibidem).

Dear reader, I think everything is already clear (what´s more Grassi and his Ortega on page 261, where Martin says: “the present introduction is indebted of the whole work by Ernesto Grassi (Milán,1902- Munich, 1991); this has possibility of discovering the humanistic perspective (fascist-nazi A.C.T.) from which our work origins. Introduction.....wants to be a body born by distillation and condensation of a passionate reading of Grassi´s writings” (pages 26-27) to following he quotes works of fascist Grassi and his translations including La Filosofía del Humanismo. Preeminencia de la Palabra (Barcelona, Anthropos, 1993, Italian translation 1988 and German original 1986): “to the interpretations of humanism to which opposes work by Grassi (observes carefully reader A.C.T.): Burckhardt.....Huizinga (author friend and admired by Ortega y Gasset. A.C.T.)..... Toffania.....Cassirer.....Kristeller.....Garin.....Vassoli” (pages 27-28)..... Then , in a note preceded by a double asterisc writes : We´ve wanted to practice a hermeneutics of sincerity ¿!? (signs of A.C.T.) and the rigor in the critical exercise ¿!? (signs Idem).....the hermeneutic criterion that moves our study: to show from insight underlined “pretty” Martin, from insight Fascio? “ A.C.T. (page 28).

This is what promotes the editorial Biblioteca Nueva and the manager of the collection “Razón y Sociedad” (“Reason”? and “Fascist Society?”, Jacobo Muñoz. This was published in 1999 in Madrid. Now I suggest reader following dilemma: or Jacobo Muñoz (as lost intellectual faculties or he doesn´t realize nothing or he´s became in the “renegade” Muñoz. Reader judges, if we accept the second horn in the dilemma, will be one more else with Albiac ones´, Maestre, Reguera, by his side, he wasn´t ever “of left”, therefore, is simply an antiprogressist reactionary and antisocialist who published descriptions in a newspaper liberal, conservative, the global newspaper in Spanish . If we qcept the first horn in the dilemma, is in conditions of managing nothing philosophical

and/or university and/or cultural Jacobo Muñoz? Definitely, that Astrid Meltzer-Titel in this case has gone to achieve to southern humanist philosophy in Italian Germanophile filonazi fascism. He hadn't to have "move" to the Spains, "he had it in the north", in Munich. The last question, innocent, that I exposure is that Grassi did after Mussolini fallen in 1943. He left Victor Manuel and "he went" to Social Italian Republic, to Republic of Saló? In 1947 he was in a Congress in Mendoza, Argentina, set with existentialists European (Humanists?) face to Thomists of both sides of Atlantic, included celtiberians. About projection of "antischolasticism" and "antithomisticism" in the Newest hermeneutics suits to see 1st again, the introduction of Martin: La tradición como destino (pags 13-28) by his book about "Ortega", not about José Ortega y Gasset, philosopher, 2nd) see from the optics that we've reached, the texts I quote of this in my critical review about Debate con Eugenio Trias. Sistema, nº 189, November 2006. Read now the following I quote there on page 124, which corresponds to page 22, in the original. Before quotation I say there: "It contains the following lines very right", and to following comes the quote of Martin . Of course, dear reader, I then read Martin texts, since it's supposed was his optics, is to say, a point of view "liberal democratic conservative". In a moment I'll apply in this last. Martin's quote is: "En España las fuerzas progresivas del nacional-catolicismo, empozoñadas en la destrucción de todo aquello que pudiera representar algún tipo de conexión con la cultura (laicismo, liberalismo, modernidad, etc.....) de los años anteriores a la Guerra Civil (page 22). Martin's work in the work edited by Muñoz and it carries the title Modernidad y límite. Apuntes para una contextualización. Here the first that dued to appoint is the intend to Trias' manipulation (who is a pendular liberal conservative nationalist in the border between Spanishness and Catalanism that uses to Karl Popper in papers of his last stage in the right board El Mundo, but another thing is the Fascio and Nazism "Humanist") what confused me dear reader, was the use of the word "liberal" by one side and the attack to national-catholicism. What I'm going to is I thought Martin was liberal conservative laico Orteguian "just as Marías. Martin is "liberal" of Liberal Humanists Renaissance Arts from Italian rhetorics, with cities where governed tirans, illuminated as Savonarola, the Pope, France King or Germany Emperor and Spain King. There liberalism and/or democracy, in modern sense: zero. Above, in the same critical review of sistema (pages 121-122) I wrote: remarkable hispanist who actually teaches in Sienna, Francisco José Martin author the important work La tradición velada Ortega y el pensamiento humanista 1999 (pages 121-122 of number 189, 2005, Sienna) By the way I can also write word by word what I wrote in 2005! Of course by very different reasons. Here we haven't already have an intend to do acceptable to people "well thinking" and "legally ". To José Ortega y Gasset and his philosophy. What other legally people and well thinking tried Julián Marías face to attacks received Ortega y Gasset from five fields: 1) from Scholasticism and Neoscholasticism Spanish and Mexican Jesuit; 2) from "falangismo no liberal"; for instance Muñoz Alonso /read his "Prólogo para Españoles"); 3) "falangismo liberal " from Laín, Conde and company, but these, overdo, with the only one object of showing the fact Zubiri was superior to Ortega y Gasset, "philosopher few systematic and no opening to the transcendence"; 4) from integrism of extreme right whose origin is in Spanish Pre-War Action, in which participate outstanding "opusdeistas" and that, since 1936, charges the national

education: Pemán, Sánchez Rodríguez, Ibáñez Martín; in 1938 is incorporated to National Delegation of Superior and Media Education, in Vitoria Leopoldo (Eulogio) Palacios, who had realized the review of book by the main ideologist of all these: Ramiro de Maeztu and his Defensa de la Hispanidad (1934) in his review Acción Española, Palacios presents himself and will present in the future as “preferred pupil” of martyr and fallen by God and by Spain Ramiro de Maeztu, killed by “Marxists hordes” at the end of summer of 1936. The previous are who appoint with the finger to primary, secondary and university teachers, to whom they expulse from the career, punish or fine. Those who point and set in danger of death to all university teachers, institute teachers and masters of “Antiespaña Republicana”, are fined and his belongings and accounts retained in the better of the cases. All of these functions after victory on april in 1939, and is extended during the decades of 40s and 50s. All of this includes opus to rid on Institute Vives of Philosophy of the Advice, and its Review Arbor. Then is granted to Palacios the Chair of Logics Complutense. Then Calvo Serer gets Filosofía de la Historia one and writes España sin problemas (as reply to “falangista liberal” Laín Entralgo, creating “the 3rd force “ that one posteriorly gets his Chair about Foundations of Philosophy Antonio Millán Puelles, and goes to humble house near bullsquare to Velázquez Street, after belonging Opus. Then will be Roberto Saummels with the Chair of Philosophy of Nature, afterwards José Luís Pinillos (sympathizing and active associate) we’re already in 60s. Then, after death of “falangista” “no liberal” and Trade Unions” Muñoz Alonso, will get friend and protected Oswaldo Market History of Philosophia one. The “opudeísta” of Saummels, Javier Ordóñez, will pass from Complutense to Autónoma..... . All this preseded by the “figure” of Leopoldo (Eulogio) Palacios, who is whom led in Spanish Philosophy from 1945 (publishes equal in the “opudeísta” Rialp as in Gredos of González Álvarez, philosophical referent official of Jesuits) I when studied C.O.U, to finish the course Jesuit who teaches me philosophy recommended as philosopher to González Álvarez. In religion was who used a text by Gómez Caffama. In Philosophy Ángel González Álvarez was an existentialist scholastic structural. When I realized in COU works about Jean Paul Sartre, got maximum mark because I was in the existential environment. One friend of whom would be Minister and Major of Madrid, Rodríguez Sahagún, failed by maintaining “Comunists ideas”. The poor girl asked me ahead Rodríguez Sahagún. “ but where’re the communists ideas, Alejandro? “ I pointed her out:this “rondalla” girl (played and belonged to a Christian group worried about the century that managed a 3rd Jesuit) defended “communists ideas” “an unconscious way”. Who went to a seminary there about Das Kapital was me and no her. By the way, attended by a 4th Jesuit. Who proposed to do a theatre group to represent a work by Jean Paul Sartre was me and no her who gave a present to favourite and prized pupil by her poems of “Letras” in that COU in year in which Francisco Franco Bahamonde (1975-1976) was dead the “second sex” by Simone de Beauvoir was me and no this one who read small books by an Argentinian in Alianza de Bolsillo. All of this happened in the starting “modellical transiction”. I was there, I saw it and I tell such as happened. See the reader the important thing is the perspective that would say José Ortega y Gasset, philosopher; 5) two Pater Santiago Ramírez’s books, scholastic who no

neoscholastic of international way, belonging to the order to the preachers, such as the Angélico and Común Doctor.

Marías tried to contrarrest all of his with a little help of “liberal falangistas” and a paper by Ortega y Gasset of endings of 20s: “Dios a la vista”. But the converse García Morente has already quoted in his last section of tucumán in 1937. Before, while and after of Julián Marías developed his version suigeneris by Orteguismo “catholic” who intended to show José Ortega y Gasset was acceptable to people “well thinking” and “of legacy”. Middle –class people, middle-height and height, by the way. So that, I thought what Martin pretended was to realize what by other way was impossible in the second middle 40s and 50s and early 60s in Spains. To present a version by Ortega y Gasset liberal conservative laica to readers ABC. La Razón by Ansón y El Mundo. Even it could “bit” some reader of global newspaper in Spanish Ortega y Gasset liberal conservative laico one. This was important. But still it’s more what we’re discovering here. We’ve Muñoz Alonso, no catholic-but laico, nor of medieval inspiration agustian but laica renaissance equal Italian that one, but besides “fascist filonazi”. Francisco José Martin passionate Ernesto Grassi pupil, Italian “fascist filonazi”. What here wants is that by “Ortega” “well thinking people” and “legally” swallow to Grassi and Heidegger, to “fascismo and nazismo”. All as “stylist humanism”. And Meltzer-Titel, as always, in the clouds. Aristophanes’ clouds? No, Martin’s black clouds “the pretty one”. About “Azorín” Martin I’ll dealt him in one occasion. What will Martin say “the pretty one” (José Ortega y Gasset) by José Martínez Ruiz and his eulogies to Partido Socialista Obrero Español in 1932?, when writes in “globules el 9 de mayo”: “¿Quién no es socialista?” ¿Quién no tiene algo de socialista? Todos, más o menos, perfecta o imperfectamente, somos socialistas (.....) socialismo es lo que más se parece a Catolicismo.....” . Then Hill get in 1933 to collaborate in the newspaper La libertad . Afterwards in Ahora where he publishes the “radicalized to a left, Valle-Inclán “. What will Martin “the pretty one” say? (José Ortega y Gasset, philosopher): Azorín will collaborate with the editorial Biblioteca Nueva in 1940 ahead. In 1941, Azorín writes with regularity again in ABC. In 1942, George/Jorge Santayana, who lives in Rome publishes Los Reinos del Ser. To Martin lacks only to write a Prólogo para Españoles, as Muñoz Alonso and as Muñoz Alonso and his version –nor literal translation- of History of Philosophy by Michele Federico Sciacca 1950. Barcelona. Miracle.

1.6. Thanks and good-bye to Astrid Meltzer-Titel and say her good-bye

So far interpretation by Meltzer-Titel and her use Ortiz-Osés’ use, C. Thiebau Francisco José Martin. Thank to Leipzig’s studios (before in the DDR) and we wish lucky them in their purpose of teaching somebody don’t know , starting by itself. And in its case, the philosophers and German teachers about history of Spanish Philosophy and modern Spanish Philosophy, as Meltzer-Titel. We’ve asserted in a conclusive way no-exists nor “southern humanism” nor “southern modernism”. None of these serves to develop a Spanish modern philosophy, which are to the level of times as it would say José Ortega y Gasset, philosopher. Here what we intend to reply, I remind the reader, to the question: Mediterranean Philosophy or Euromediterranean Philosophy? We’ll try, of

course, dear reader, of offering a reply that's at the same time rational, reasoned and reasonable.

We've also observed the Newest Hermeneutics, laica, secular, or extraclerical by Jacobo Muñoz. Francisco José Martín –studied one by Meltzer-Titel, Germán Cano, for instance, the work by Isidoro Reguera, author this one who in the paper that we've quoted also above doing use by “fascista filo-nazi heideggeriano of formation and Humanist” Ernesto Grassi (see page 1282 on Reguera reference which appears above, which inflects to defend a practice-rhetoric philosophy which imports to the personal mastery in language in named the things.....import the images and the metaphors.....more than reasons supposed of reason or the logicist symbology in logic..... . The rhetoric momentis narrative, subjective..... Is joined to a definite personality..... . No prosecutes the truth illusion nor the certainty, plain in the essence unity. Try to convince no demonstrate. Adds motives and no causes.....etc..... . It supposes, so, an aesthetic and no scientific (page 1278) we've also no one, but two pupil's “passionate” by Grassi: Francisco José Martín and Isidoro Reguera. Observes reader who proposes antiscientific, antilogic, and antirational. The negation of truth and certainty. It's said darkness and irrationalism 're going to join to the reaction, to “Fascismo” and to “nazismo”. So that, we've discovered today to two Spanish “fascistas” philosophers: Reguera and Martín, Martín and Reguera. What's completing the map in Spanish right Philosophy from Reguera, Martín and Gamba, passing by Cano, Maestre and Albiac, Trías, Sádaba and Savater, and, at last, liberal conservative illustrate right- a nobelty without doubt in Spanish environment –by Faerna, Perona and Villacañas. All of these with the modulations and shades whatever you like. From the extreme right of Reguera, Martín and Gamba, the extreme right of Cano, the conservatives as Trías, Perona and Faerna, so more or less liberal conservatives Sádaba, Savater and the illustrated Villacañas.

See by Reguera the section Ethnos frente a Logos (pages 1280-1281) which is modern version voluntarism, sentimentalism Spanish “fascista” prewar and postwar (see at time the introduction to La Esencia de lo Español. Su olvido y recuperación (1945, Madrid, SEU) and compare to what writes the advantage pupil of Grassi; Reguera. What writes Reguera bases in Grassi paper, which quotes in the bibliography. Vico und das Problem des Beginns des Modernen Dunkeus (zeitschrift für philosophische Forschung 22. 1968, pages 491-509) Grassi, Martín and Reguera defends just what attack by one side Besteiro and by the other side Georg Lukács, and so Karl Popper, the real Popper, no Perona one or Trías or Aznar one, with all the difference what you like among them (see. Conjectures and Meditations . 1963, for instance)

Reguera links in a same line Vico “fascista” (Vico appears always as legitimate of Italian “fascismo” from the times G. Gentile) with his “Wittgenstein”, spectral and ghostly of 1“his reason misery and the ethics´ absurd (happy according to Reguera's pupil; ¿?) Cano as we've said Reguera's pupil in this later see his paper La cárcel del Lenguaje, in Anábasis (curious name to a philosophy review which does reference to a mercenary band with Jenofonte the militarist antidemocratic and reactionary at head, in his retirement. Would be already offering Germán Cano, editor also of same, as antidemocratic reactionary mercenary? Unconsciousness? Would be that his truly ethnos?

(Grassi/Reguera) nº 1, November 1994. Philosophy Faculty, Universidad Complutense, pages 59-81..... . At the end, Reguera confesses what he wants to is to stay with Martin and Cano in the cavern. And Reactionary hyaena? Other way to light (in the cavern) modernity one, “post” o “no post”, since then, has finished its reason, the reason, the new God’s shape, the far away light, was dead” (page 1281) All a manifest of “fascismo” Spanish philosophical to XXI th century that’s articulated perfectly with humanist “fascismo” in Martin and is compatible to pseudo Nietzscheano, antiliberal, antidemocrat and antisocialist Germán Cano, the reason one.

So Reguera, who passed of being “bufón” only of History Philosophy department in Universidad Complutense has risen up thanks, in a great measure, to the ever present Jacobo Muñoz, an ideologic of Spanish philosophic “fascismo” in XXIth century. With Ibáñez, co-editor with Muñoz, and editor in the collections attended that one, collection “Pensar en Español”. By the way, so Grassi as Reguera so Martin haven’t any idea at all in what Rhetoric consists of. “Fascio” always acts ex-ignorantia. One thing is the “propaganda fascista” and other one Classic Rhetoric (hellenics and roman) or modern, included critical one (see: Carrera Tundidor, Alejandro: Retórica Crítica, in Reyes, Román (Dir) : Diccionario Crítico de Ciencias Sociales, Terminología científico social, Madrid, 2009).

It’s fallen “Southern stylistic humanism”, ideology “fascista” Francisco José Martín. Nor his interpretation by Juan Luis Vives, nor “la tradición velada”, neither by José Ortega y Gasset, philosopher, are supported. Here, we leave him, but we point we’ll discuss all this thematic in new Spanish fascistas” and “postfascistas” philosophies in another paper we’re preparing. Understanding we aren’t here identifying conservatism, right and fascismo. But what we’ve seen here, in two cases, isn’t simply right or conservadurism. It’s ideology “fascista” purely. If reader prefers “philosophical “fascismo”. I as a philosopher I just to enunciate truths, to articulate them, having named to each thing by its own name. Nor more, but neither less.

2. José Luís Abellán and the Mediterranean Philosophy.

José Luís Abellán has delivered his initiate reflexions at the end 80s and early 90s in his work La Filosofía como producto mediterráneo. Valencia, Institució Alfons el Magnánim, 2007 with posteriority through different means. Abellán has defined thesis about Spanish modern philosophy must be Mediterranean and no other things. For instance, “filosofía analítica anglosajona” or “otras”.

2.1. The philosophy as a mediterranean product.

The work by Abellán in 2007 has three parts: Mediterráneo, Iberoamérica y Moderno. Here I’ll focus and extend exclusively to first part: Mediterráneo. I suggest however, and I recommend the a reflexive quiet and reflexive reading the other two parts which are articulated with first one, in which I’ll stop in this work theme. Mediterranean or Euromediterranean Philosophy?

Abellán writes: “La tesis que defenderé es que la filosofía no sólo tuvo su origen histórico en un país del Mediterráneo, sino que ella misma es un producto propio del Mediterráneo y a él se debe volver si quiere recuperar su sentido más profundo y humano”. (page 17).

What we'll have to use is “on what consists of philosophy's a own product from Mediterráneo, and, also, philosophy must return to Mediterráneo if wants to recover its sense as deep and human.” (page 17). That philosophy is a mediterranean product there isn't any doubt. Because philosophy has its Mediterranean origin and some of its heights are Mediterranean. I don't think the matter's that, but another one is philosophy only and exclusively a Mediterranean product? This is the first aim which suggests us what written and said by José Luís Abellán. The second aim is suggested by Castellian and “Abulense” philosopher's proposal, if philosophy wants to recover its deeper and human sense must return to Mediterranean. In what consists on this returning to philosophers and philosophy in general to Mediterranean? Here's the second matter which suggests us author's reflexion about Historia crítica del pensamiento Español.

____ If “return to Mediterráneo” is what Emilio Lledó Íñigo does, for instance, in Historia de la Filosofía conducted by himself. (Madrid, Santillana, 1997, with re-edition in 2005 and posteriously), I agree. Although we'll restrict to his work, to his own supply author by Lenguaje e Historia in the work directed by him. De los Presocráticos al Helenismo pages 15 to 57, I agree.

What I've clear is when José Luís Abellán opposes Mediterranean Philosophy with “Filosofía Analítica Anglosajona” (British, Northamerican.....) and I don't have clear at all because last origin in this “Filosofía Analítica Angosajona” that today is synonymous practically almost totally philosophy that's developed the Anglo-Saxon universities, but not only on these also in the Scandinavian, in Mexicans and each time more in another parts, such as Italy, Germany and France (for instance, is an analytical philosopher French philosopher, southern?, Mediterranean? University of Paris teacher! (Sorbonne), Pascual Engel, author in La norme du Vrai (1989) or Truth (2002), what about Ian Hacking, Canadian philosopher who also professes in Paris. Respect to Spains, the Analytical Philosophy has, more or less , the same paractitioners than middle 80s in early century more fewer else. Here it has account there's to distinguish between pseudo analytical philosophy practised by “tardofranquista” as Pascual Martínez Freire in his “Mind philosophy”, the analytical pseudo philosophy “postfranquistas” as Vicente San Félix and his “tolerancia metafísica”, the analytical philosophy (studied in very narrow and restricted sense) as that practised by Luis Valdés Larrañaga, the philosophy as something unlinked of all everything else, and la izquierda analítica española e hispana – let aside to Argentians-, just has a sextuple source: José Gaos, Juan David García Bacca, José Luis López Aranguren, José Ferrater Mora, Enrique Tierno Galván and Emilio Lledó (some will add to Manuel Sacristán, by means of Quine and Bunge) I don't , so what wrote about Bertrand Russell. Sacristán is a poststalinist from the cold war period. Gustavo Bueno, by his part is a parastalinist from “franquismo”. (To philosophy and philosophy in Bueno is unconceivable without eclessial miitar dictatorship in whose background develops). Careful! I don't say is philosophy belongin to “franquismo”, but it's a

philosophy belonging to “franquismo”, But not only that develops during “franquismo”, where is an academic development in the imposed philosophy in the “franquismo”, scholastic (on reading Juan de Santo Tomás, following to Ramirez and Palacios, national-catholic) assured this author lately in COPE: “Unos me consideran un teólogo y otros me consideran un fascista” nor one thing and nor another thing. I don´t consider him theologian because he doesn´t write about Trinidad (De Trinitate) neither I consider him a “fascista”, as Reguera or Martin. Although he has a great discourse between minority Falange Independiente (“partido” from Aznar, in special since he wrote his “España frente a Europa” 1999. He´s simply a vulgar legitimator of actual Vetusta conservative popular Major, Gabino de Lorenzo, who finances him his foundation, starting the central chalet he enjoys. This supposes to claim nonsenses as to assert “De Lorenzo es el legítimo y más digno descendiente de Don Pelayo” Don Pelayo , to satirize, if he really existed, he wasn´t Asturian. He was Visigoth. And in that case, what interests or incidence would have in the reception of votes from “Vetustos” By De Lorenzo? Bueno interchanges money by nonsenses. These projects in the “actividad mediática” of Gustavín , Gustavo´s son, included his appearances in intereconomic, to repeat such as “cacatúa” each period of time: How bad socialists are! How corruptors! How wasteful!, How terrible managers are! They´ve left Asturias in the “prángana”!..... It´s the “tandem Gustavo-Gustavín and their “singles” and “their duets” to a mayor glory of Gabino de Lorenzo and who wastes money. As they say and write about politics has a persuasive communicative crowd political rule. Nor Gustavo neither Gustavín get them only one vote to “partidos de izquierda”, dued their “discourses” and “appearances” on radio, television, or to their writings: “columns”, “papers”, “interviews” or books, etc.

Bueno ones ara a pair of “pícaros” (in better “capertovétonica” tradition) who financial with money supplied to rights (specially in Vetusta Council) by response air, emptiness. Surprisingly and interesting in this phenomenon “implicated Bueno” is that “experts and electorals assessors” belonging to “partido popular” and their associates haven´t aware at all of total communicative inefficacy in Bueno “exposures”. The funniest case is Gutavo Bueno has persuasive communication knowledge, at least in his classical formulation on rhetoric books by Estagirita. Knowledge which used with quite efficacy in “ his controversy”_with Manuel Sacristán, to whom by other side accused of demagogic and of using illegal means to get the acceptance and “hegemony” of their settings (Bueno “El breve ensayo de Sacristán es, en realidad un discurso retórico y, en él, Sacristán se acredita como excelente conoedor de oficio.....”) (Bueno, G : El papel de la filosofía en el conjunto del saber. Edit. Ciencia Nueva, Madrid, 1970, page. 21) on page 23, note (2) quotes to Estagirita and their rhetoric books in the following steps 1354 and 1355 b. on page 25, note (3) 1358b, in note (4) 1356 a. On page 249 quotes to Perelman and Olbrechts – Tyteca. Traité de l´argumentation , two volumes, Paris, 1958. This is a foundational text in “New Rhetoric”). All of this seems to me amusing, I don´t know if reader´ll seem it too. There´s to add to “Philosophy Professor” Libertad Digital Televisión, who intervened also in reunion Es Radio: Agapito Mestre y Gabriel Albiac- The first one locates in low bottom cultural suburbs, Academy and Spanish modern philosophy , in functions of verbal very critical “mamporrero” (in summary he was before a critic theologian). The

second one with his column in ABC, succeeding to his protector pupil Adolfo Muñoz Alonso, “el falangista de los sindicatos” Jaime Campmany, as that belonging to falangista group “from Murcia ones”: Albiac is today a “political group critic”. In what both Professors are agree is in their elogies to Gustavo Bueno and his work, that advise with frequency. These also need, therefore, a “master”..... “ a Classic Spanish contemporary philosophy whom legitimize their “critical activity”.

It's clear Bueno to this point has already give up two things: 1) to be Spains Philosophy King, something to which he aspired clearly when I met at the end 70s and I was a student. Then he attacked to Julián Marías, frightening perhaps this one takes off the throne to which he feel himself legitimate clearly to get to, 2) Gustavo Bueno has already given up to became philosophical Emperor in Spanish world. I was also when took place “the century battle” in Vetusta with Mario Bunge as fighter in a “congress” in the early 80s. From this congress Gustavo Bueno wasn't elected, nobody recognize him except “his praetorian escort”, as philosophical Emperor in Spanish world, Spains and Americas hispanas', 3) Now practically not only he dedicates exclusively, with his descendent, to “get the money out” to righteners “vetustos” , asturians, and “capertovetónicos” in general. It's clear Gustavo Bueno has work, after him, to take some theoretic or speculative holidays, no like others, some very critical to him, who usually dedicate at the same, to “get the money out”, but another ones. All of this is “the last hypothesis” of the cultural “picaresca” academical celtiberian and philosophical. Nor more nor less. More well less than more.

Sacristán is a latestalinist, but he isn't a philosopher belonging to “franquismo”. He's an antifranquista philosopher, although in his youth was an urban “falangista” “mamporrero”, an “asusta viudas” and red sons or “tibios” walkers in general. Even those who go to cinema no to have cold, or even to see a film and “el nodo”. To his “potemical” with Gustavo Bueno, or better said Gustavo Bueno with him, I've dedicated a work in next publication.

Modern Analytical Philosophy origin is without any doubt en la Hélade Clásica. In University base of contemporary analitical philosophy, Cambridge (United Kingdom), Bertrand Russell, G.E. Moore, Ludwig Wittgenstein, C.D. Broad, Frank Ramsey, R.B. Braithwaite, John Wisdom, Edward Craig, H.D. Mellor, Simon Blackburn or Jane Hate, in this course 2010-2011. Which is first “book” complete –I don't refer to a paper or chapter book- it has to read, to analyze, to discuss this or that point with its supervisor, with his studious' partners, a pupul of 1a Tripos of philosophy (beforely) to the principles in 60s. Moral Science. What Ludwig Wittgenstein studied in Cambridge? . So that, dear reader, the 1st completed text or “book” had been el Menón by Platón. El Menón by Platón, is a Mediterranean philosophy work? What does reader think?.

The difference between “cantabrigenses” students and celtiberian who follow what I named “Lledó's programme” is that those of Cambridge start to Menón, together professor's comment in that university Dominic Scott: Plato's Meno. Cambridge University Press, 2006. (Scott has already published other works relationed to, among others: Recollection and Experience Plato's Theory of Learning and its Succesors, Cambridge, 1995), Spains'student and Americas Hispanas who follows what I named “Lledó's programme”, which one I

recommend because starts with a reflexion about concrete realities set Spains, and considered the singularity of these, starts with a Greeck myth study, first Ionic philosophers and sources the presocratic texts with purpose of determining the origin of western philosophy. First Helenic Classic text which suggests Emilio Lledó is Fedro, 274 c. In his comment about Menón, Scott, by his side, writes the following; “That recollection has an important religious dimension particularly clear in Phaedrus, whici provides a useful parallel to the “Meno (Scott,op.cit., page 93) judges reader! But I don ´t see great differences between Cambridge programme of Tripos to philosophers in Lledó’s programme (there isn’t an “odd harmony pre-stabled” so Lledó knows to the Cantabrigenses. Furthermore, he prolonged a reedition about Xirau translation Problems of Philosophy” by Russell, book which quotes and recommends in “La Filosofía hoy” (1973) Xirau is the first Spanish Contemporary Philosopher who set in Cambridge. From these trave, among other things got Russell translation and other by Moore about ethics, published by Labor afterwards returning to Barcelona. Here would have also to have in consider to travels along United Kingdom of Julián Besteiro, in 20s, having been in Oxford by reason no about tourism but lecturers, besides London University. Ortega y Gasset himself did that were translated works by his Analysis of Matter in this time. All of this takes clear Spaniards more brilliant that time were sensible to change to hegemony of knowing from Germany to United Kingdom) In La Filosofía Hoy Lledó recommends besides the following books “analytical” and/or anglosaxons: Yesterday, Language. Truth and Logic (Oxonian analytic influenced by the logic positivism and by “cantabrigenses” . Book which in the books list recommended by Peter Smith in his list to pupils who begin their studies of philosophy in Cambridge); Ferrater Mora, La Filosofía Actual”, 1973. Book written from the analytical perspective who had adpted beforely to composition date, Hempel, C.G., Philosophy of Natural Science, work already classical of these analytical Philosophy of the Science, composed by the expatriated one to United States from Berlin, by Nazism. Book recommended in the list base subject Philosophy of Science (I.b); Kuhn, T.S., The Structure of Scientific Revolutions, work by historian and philosopher of Northamerican Science, which is the most quoted posteriously 1960, in courses, and lecturers; papers, congress, monographies among specialists. Therefore, we’ve 5 books over twelve, at first. To them It’d have to add La República by Platón, (with course about itself in Ib in Cambridge) and, at last, by Marcuse: An Essay of Liberation work of another German expatriated, Herbert Marcuse, then teacher in San Diego University. It’s to say, that belong to the world “analytical” and/or “Anglo-Saxon” seven over 12 works. Another one is French, what do 8 German, 3: one by Löwith, his professor in Heidelberg, where the author “The Meaning of History comes to United States; work by Lenk and another one by Habermas: “Technik und Wissenschaft als ideologie, “ which includes the opening lesson as Professor in Frankfurt on 23rd june 1965: Erkeuntris und Interesse. What does lack? Lenguaje y Conocimiento, where Polish known Marxist A. Schaff “dialogue” with analytical philosophy. This is what recommends in 1973 Emilio Lledó Ínigo , “El Hermeneuta”, according to always wrong Newest Hermeneutics, laics, seculars or extraclericals. Jacobo Muñoz, Francisco José Martin “the pretty one” (José Ortega y Gasset, philosopher)..... . “Lledó programme” is perfectly homonogable in the first World War. That are going to develop the

Newest Hermeneutics no. Perhaps to the province, to some city or, better, perhaps some village or hamlet. If we'll go to Harvard, Oxford, Princeton, Berkeley, London University..... . The results would be seem to. I'll finish giving a small information . So in its introduction to philosophy by emeritus Professor and editor in the Enciclopedia Routledge about Philosophy, he's already mentioned before, E. Craig from Cambridge: Philosophy. A very short introduction. Oxford University Press, 2002, the "analytic", "cold", "northern" (from clouds, fumes, Cam river land?), through an introductory chapter when goes in matter devoted it to Critón from Mediterranean Platón, chapter 2 complete: what should do we do now? Plato's Crito pagr 11-23. The following chapter dedicates to the edition X "On Miracles" by the Enquiring Concerning Human Understanding (1748), by David Hume, where is related to a miracle accounted in Zaragoza. I remember something I've already mentioned before: in section I. Of the different species of Philosophy, Hume writes: "The fame of Cicero flourishes at present; but that of Aristotle is utterly decayed. La Bruyere passes the seas, and still maintains his reputation (on 4. page 7) from the edition of Nidditch of 1975. On chapter 4, which treats about personal identity. Craig analyzes the following steps from Fedro by Platón, 246 a and 253d and following (the reader already knows that's where treats the coachman, the cart and its driving) on chapter 5, analyzes Craig Republic (pages 453-466), where Platón planned the "family abolition" traditional and also to Epicuro, his writings and the pleasure and pain absence. On chapter 6, where Craig presents and discusses the main philosophical "isms", treats Fedón by Platón, De Rerum Nature by Lucrecio, The Hipotiposis Pirrónicas by Sexto the empiric and Quod Nihil Scitur by Peninsular Sánchez, besides Meditationes de Prima Philosophia by Descartes.....On chapter 7 chooses four works which like him specially among them are found Discouse de la Methods by Descartes and the other three are by "analytics of a narrow mentality", dedicate to trifles, details and furthermore linguistic technicisms. Hegel, Introduction to Philosophy of the History: Darwin: The origin of the species and Friedrich Nietzsche: Genealogy of the Moral . On last chapter, where Gragg treats among other things about State: the priests, The workers classes, women, animals, and professional philosophers, analyzes so the manuscripts about Economy and Philosophy of Jewish , is to say of Mediterranean origin, Karl Marx, such as El Segundo Sexo (also Mediterranean?). Simone de Beauvoir. At last, in the bibliography Craig, who is an epistemologyc and an historian in modern and contemporary philosophy, so that a specialist in Hume, recommends as work Historia de la Filosofía (1946-1966) as a member of Mediterranean religion. Catholic Apostolical Roman Church the religious order founded by Spanish Ignacio de Loyola, and teacher during decades of Gregoriana from Rome, where are located the capitals of Mediterranean states: Estado Vaticano and Italian Republic. Frederick Copieston. It also recommends by philosopher born in the Mediterranean Yugoesslavia. T.S.. Nagel, What Does It All Mean? (1987) By his side he already dead and eminent_moral northamerican philosopher James Rachels (1941-2003), in his last work which is also as Craig one an introduction to the Philosophy, titled Problems from Philosophy, MaCGraw-Hill, New York, 2009-2, 2007-1, published by his son Stuart, also philosopher, posteriously in 2007 and whose second edition is 2009- is to say renewed in the sense that's specified in XI-. The first chapters titled The Legacy of Socrates and is also a

critical study about Criton by Platón. The appendix titled "How to Evaluate Arguments?", in which appears Aristotle, The Republic of Platón, and concretely treats about the discussion justice between Sócrates and Polemaco from Book I. Well, on 1st chapter, which we'd already said treats about Critón, exposures and discusses the following: 1) Why was Sócrates condemned?, 2) Why did Sócrates think he had to die? The second chapter is also Mediterranean and treats about God and the Universe origin, appear the Mediterranean Anselmo de Aosta and Tomás de Aquino. The book has another complementary about Readings: The Truth about the World, Mc Graw-Hill, 2005-1,2008-2, which starts with the Mediterranean works:Apology by Sócrates and the one has already quoted Criton and he also quoted Book I from The Republic from Mediterranean Platón..... . Then , appear five tracks from the one already mentioned Saint Tomás de Aquino, from Mediterranean Catholic Apostle Roman Church and his Mediterranean work Summa Theologica. Later, does the Mediterranean appear?. Jean Paul Sartre

With all above is resolved the question about Mediterranean of "modern AngloSaxon analitical philosophy" I'll only add a student can get to study, in three years from Tripos of Philosophy, to 5 subjects directly Mediterranean about Classic philosophers of the "Hélade and Classic Rome and, if adds the medieval where now he studies Bacco, are 6 among 12 subjects (in the exams there're to add an "Essay" Of course, he also can choose the pupil the classic Mediterranean thematic), where there are obligatory 2 logics, one ethics, a epistemology and a metaphysics , It's to say, five, where one also can choose to examine Mediterranean themes, an sceptic classic argument, ethics of Aristothelic excellence, the argument of naval battle about About the interpretation by Estagirita, onthological argument..... .

In no world university a degree student in Philosophy can study so philosophy Mediterranean of the Hélade Classical, roman and medieval to exam and graduate as in the "analytic", "cold" and "northern" Cambridge from United Kingdom (by the way nor on 3rd part in no university of Mediterranean Spain and, I know in no French nor Italian) In Complutense, for instance, they're 1 semestre of Ancient, 1 semestre of Medieval, 1 seminary of Ancient optative semestral, 1 semestral of Contemporary Spanish Philosophy, 1 seminary optative of Spanish Philosophy. All subjects to which I've alluded in the very Mediterranean Cambridge, ara annuals. Therefore, is "rejected" no to proceed in absolute the "contraposition"; between Mediterranean Philosophy and anglosaxon analytical philosophy.

In Cambridge, Über Sinn und Berdentung, by Gottiob Frege and On Denoting by Bertrand Russell, are studied in an obligatory way nor in the 1st course 1a, but in the second Ib , in Logics (obligatory)- Tractatus and the Philosophische Untersuchungen can be studied in the 3rd , but isn't necessary . The students have to study the first one those who choose the optative Metaphysics, the second one those who choose the optative philosophy of the Mind, two more ones Über Gewissheit those who choose the optative Wittgenstein. This in the university where studied philosophy Wittgenstein himself and where he taught . But we suppose I'm "allergic" to logics to a Wittgenstein or to both things. I can choose: Political Philosophy, Esthetic, Ethics and European Philosophy in XVIII, where studied Kant and "analytical philosophers" Hegel and Nietzsche. Before

Graig retired and get to emerit teacher it could study this subject also Sein und Zeit by M.Heidegger. This is in the analitical and antimetaphysical Cambridge! By the way, somebody with metaphysical tendencies can study four subjects in metaphysics . 2. Obligatory (1a and 1b) and two optatives (II), and another one more in the Theology Faculty and Religious Studies. Besides, all about metaphysics offered in Greek courses, medievals, modern, besides of quoted beforely, where is studied Kant, Hegel and Nietzsche?.

In Spain, where ther´s a majority teachers of philosophy late “franquistas”, post “franquistas” and pseudo analytics, and from above very few , so , if there´s something used to be of middle low level when no low or very low. Take one work always quoted, Tractatus by Wittgenstein, how many pupils who are studying now philosophy are going to understand this work “young Ludwig”? How many teachers of philosophy universitarian did understand? How many university teachers can explain to their pupils how to get to understand it? This last question doesn´t solve giving classes in which is adopted a determine voice tone and facial expression and starts to utter nonsenses about “mystic”, “the misery of the reason”, “the absurd of ethics”, and/or “Viena de Wittgenstein”. If the pupil who learns is exclusively to utter and /or to write “the mystic” , “The misery of reason”, “The absurd of the ethics”, “The prison of language” and “Viena de Wittgenstein”, the better pedagogical result will be we´ll have in the best case a “newest hermeneutics laica secular and extraclerical”. The most amusing and joyful is la Viena de Wittgenstein Ludwig Wittgenstein where he never lived in the Viena of Wittgenstein. His hardly relation to “The Viena of Wittgenstein” was mainly through one of his sisters, who when she was an teenager left him Die Welt als Wille und Vorstellung by A. Schopenhauer.

The problem the Spanish Modern Philosophy isn´t it isn´t Mediterranean or is diminished its Mediterranean. The problem is many “tardofranquistas”, “postfranquistas” and “pseudonanaliticals” are still in function. Here, we get with the problem of prefix “pseudo” applied to Spanish Philosophy teachers, What we have in Spains, prevailing, are “pseudanalytical”, “pseudophenomenologicals”, “pseudstructuralists”, “pseudopoststructuralists” “pseudohideggerianos”, “pseudonietzscheanos”, “pseudopostmodern”, “pseudopragmatics”, and as far as “pseudofeminists” and “pseudoleft teachers”.

What predominates in a good part of Spanish philosophy teachers are the marmoreal faces and/or unauthenticity and/or the cheek and/or a foof conception or promotional in the teaching of philosophy and the philosophical searching and /or pecuniary or merchantilistic in philosophy. It´s to say, in terms of Juan David Garcia Bacca, to this date year 2011 and after the “modellica transiction” and thirty and more peace and welfare of Constitutional Monarchy liberal democratic and Borbonic restored by second time, what there´s in the University Teaching Philosophy as the philosopher from Pamplona says is still an excesse of Friedrich Nietzsche called “leftover” (see: Garcia Bacca, J.D.: Curso de Filosofia Actual. Caracas, 1969, page 11) Garcia Bacca to these “leftover”, according to Nietzsche, characterizes them as repeaters, commentators, glossarists, mosaicism, acolytes or apostles, delegates, translators of philosophies of other times or other cultures. José Luis Abellán

would characterize all of this as a situation scandalous. I limit, more modestly, to say that is a pity and a pain. Understood me in a well way reader.

I'm not criticizing all and each one of these and those "leftover" by their attitudes and/or political behaviours, but by their educative practice and philosophical searching. I've had as teachers some of them, I've had as partners afterwards in department and from the other departments. I've hold them up in reunions of faculty, department gathering, lectures, congress, summer courses, etc----- .And so you believe me or not dear reader, exposure in front of them during a long period: one is discern or teaching, incides negatively not only in the studies, teaching, philosophical searchings, but also affects to the psicoanalytic equilibrium, to the aeathetic taste and practically to all almost aspects of life so in the exposure to "leftover". It would be desirable its number wa reducing, so that, the time in which a person fairly normal is displayed and/or in contact to them.

2.2. Is there a Philosophical Tradition specifically Spanish?

My reply is yes. But it isn't a tradition "humanist". Neither a humanist tradition "stylist". Nor a tradition which has its origin or origins in Juan Luis Vives nor that goes around this neither in his suppositions and/or basic ideas and/or proceeds or ways of philosophying. Practically all great Spanish Philosophers along its history belongs to that tradition. Tradition which admits variations and some philosophers stresses certain aspects and other underlined some of them are interested in different things. The specifically Spanish philosophical tradition I'll named Concrete Realism: Dynamic Transcendent (CRDT) No "Real Club Deporivo Torresnuevas" but realism, and nor any realism for instance the realism of Estagirita, such as it uses to be interpreted, the realism in Tomás de Aquino, the realism in Juan de Santo Tomás: all of these realisms aren't concrete, in them is set the general or universal over the concrete or singular. All these philosophers and their Spanish followers don't belong to tradition which I'm remarking in the development of history in the Spanish Philosophy. Also keep excluded the "platonics" , and "neoplatonics". The rationalists and empirists in strict sense (see the following text by María Zambrano selected by Manuel Cruz in The History of the Philosophy by Emilio Lledó: "El Realismo Español como origen de una forma de conocimiento, Pensamiento y Poesía en la vida Española". In the work attended by Lledó on pages 325-327. The author who writes Horizonte de Liberalismo: " El realismo español no es otra cosa como conocimiento que un estar enamorado del mundo prendido de sí, sin poderse desligar por tanto.....(de) la realidad que es la naturaleza la naturaleza que son las humanas y también las cosas. Esa consagración de las cosas en la cultura viva, popular y creadora de España..... Este apego a la realidad tiene sus consecuencias.....imposible viene a ser el sistema" (pages 325-326) So , what's concrete realism dynamic transcendent?.

Is a model of philosophying that's originated of the concrete realities are natural and/or personal and/or historic-socio-cultural whose theoretical elaboration has as result a turning to the concrete realities from which were originated to understand them but also sets to a practice and to a "poiesis" individual and collective.

Spanish philosopher conceives reality, natural, personal or historical-socio-cultural as dynamic. The reality, in special personal and historical social-cultural, hasn't a fix structure determine and hierarchized. Reality susceptible of be reformed, modified, transformed through the practice and the individual and collective poesis. Spanish philosopher tries to elaborate a syntesis which is a conscient unity of a theory, a practice and a poesis. And by this, a Spanish realism is transcendent (understood the term in such a way that isn't necessarily in religion and scatological. Although in relation to philosophers in past centuries if it'd have to do in the majority of cases).

Spanish philosophers searchs to transcend the framework military-economic-political, cultural and social in which he's immersed. In which he was born. And it has developed his life likes or doesn't like it. From here southern Humanism stylistic or the "Newest Hermeneutics laica, secular, and extraclerical" are "philosophical" and/or models of philosophizing totally unsatisfied from the point of view of transcendent concrete dynamic realism. These "cultural purposes" and/or philosophical set no understand nothing at all, not only about History of Spanish Philosophy, but also about The History of Spains. Nor the aspirations and objectives of Spanish Philosophers more brilliant and overwhelmed who have been and of those are.

3. Answer to the question: Mediterranean Philosophy or Euromediterranean philosophy.

My answer is Euromediterranean Philosophy dued to the origin of Philosophy in the Classic H elade. But , wasn't it in Ionia? In the Asia Menor' The Ionians came from Europe, were European in Asia Menor, and the rest of Hellenic classic philosophers are European. Philosophy likes or doesn't like to me or anybody else is European. The science is also European. The comedy and tragedy , history , athletism and boxing. The religion in change , no. Religion is of all parts. Thre's in Africa, in Asia, in Ocean a, and precolombian Am ericas. The Mediterranean religions, today majoritarian by order of appearance: Judaisms, Christians, or Musulmans aren't European. They're asiatics with components no totally asiatics but also Africans. Said that , there's to appoint up the Euromediterranean philosophy has to be open to Jewish suggestions, Christians, and Musulman. It'd to evaluate them one by one. Personally I don't mind from where comes the idea or suggestion, or a procedure, a technic or a way of seeing or to face up t an issue. I don't mind it'd originated in Samoa, in Nigeria, in Los Andes, in Quisquilla or in Islandia or Jerusal en. I'd had to consider one by one. The Euromediterranean Philosophy has projected in "las Am ericas" and in the rest of the world.

By logical, who study it in everywhere and/or work with it, can have the possibility of providing something to Euromediterranean Philosophy. That's Euromediterranean doesn't exclude no Euromediterranean at first. But neither is acceptable without more. It'd have to study to analyze and to evaluate case by case. It doesn't treat to be exclusivistic neither paternalistic. By their actions you'll recognize them, only.

It wasn't necessary set a dilemma between "Juan Luis Vives" and "Francisco Suárez". Both are acceptable in determine aspects, but no in others, seen since 2011 in Spains. But he dilemma has to be taken by the horns and to be rejected to generate a dynamic of exclusions and inclusions unacceptable by no to be rational, not to be correctly reasoned no to be reasonable among Domingo de Soto, León Hebreo, Gómez Pereira, Francisco Sánchez, Juan Huarte de San Juan, Miguel Sabucco. El Brocense, Arias Montano, Fray Luís de León, Santa Teres de Jesús, San Juan de la Cruz, Miguel de Cervantes, Las Casas, Francisco de Vitoria, Bernardino de Sahagún , José de Acosta, Melchor Cano, Martín de Azpilicueta, Tomás de Mercado, Ignacio de Loyola, Juan de Mariana, Domingo Báñez, Luis de Molina, Juan Caramuel, by quoting only a few, without desire of being complete or exhaustive, the period more or less corresponds to Vives-Suárez.

In syntexis and as conclusión we accept the planning of base in José Luis Abellán, to which we don't take off anything, but we add only exclusively a prefix.

By contrast we reject "The Southern Humanism". "Stylistic Humanism and The Newest Hermeneutics laica, secular, and extraclerical," by being poor setting: simplistic, myopic, and strabismic, with a very short range and flying exclusively gallinaceous. The modern task of Spanish Philosophy? The development of the Euromediterranean Philosophy in its modality of realism concrete dynamic transcendent, that at this time of Spains and Américas Hispanas has its expression and realization more fertile in the Hispana analytical left. And be careful with "left-over"(Nietzsche/José Bacca) and/or "pretty one" (José Ortega y Gasset, philosopher) and/or reactionaries!