

La ejecutividad de la vida orteguiana, por otra parte, tampoco es sinónimo del acontecer pre-reflexivo de la conciencia, así concebida por creer Husserl que el trascurso intencional de esta es sustrato ontológico de regiones ónticas intersubjetivas catalogables. Descarta Ortega el isomorfismo entre la estructura del entendimiento y el de la fenomenicidad que transcendentamente se le revela, porque, prescinde del fundamental instrumento que predica Husserl para tener acceso a todas estas prestaciones filosóficas: la *epoché*, como reflexión que ha de neutralizar la creencia ontológica fundamental de todo juicio metafísico.

Este semblante de Ortega, que aquí estoy trazando, y precisamente en razón de su mismo método, es, inevitablemente, “mi Ortega”, es decir, aquel que cada uno está llamado a comprender en la medida en que se ha comprometido

a hacer de la historia de la filosofía la propia historia, que es el único método para que aquella, así, personalmente, se comprenda. Mas esto quiere decir que para filosofar con los muertos solo podemos hacerlo *creyendo* que estamos *realmente* dialogando con ellos, resucitándolos en este mundo para seguir creando al otro. De cara a ello hay que liberarse de todo “escolasticismo”, categoría orteguiana que correspondería hoy en día al academicismo de quienes se instalan en el habito impersonal que consiste en creer poder repetir lo que un autor ha dicho, que equivale a creer, inevitablemente, en el fondo, la grotesca e inconfesable pretensión de convertirse en él –y no con él–, suplantando su personalidad, enterrándolo en ideas tan eruditas como muertas, que no reviven filosóficamente la filosofía, porque nunca han confiado en poder crear la propia.

JAVIER SAN MARTÍN AND THE RECEPTION OF PHENOMENOLOGY IN ORTEGA Y GASSET

DÍAZ ÁLVAREZ, Jesús M. y LASAGA MEDINA, José (eds.): *La razón y la vida. Escritos en homenaje a Javier San Martín*. Madrid: Editorial Trotta, 2018.

Festschriften are quite particular and *sui generis* books. As scholarly publications, they may be said to constitute an important and nowadays indispensable tradition within academic institutions. They usually consist of compilations of studies

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dedicated to accomplished scholars on an important moment of their careers, most commonly on their retirement. Some colleagues close to the dedicatee generally edit the *Festschriften*, and the collaborations include not only friends and other colleagues but also ex-students (and particularly those whose doctoral theses were directed by the honouree) and specialists on the subjects mainly researched by the celebrated figure. Unfortunately, not all *Festschriften* significantly contribute to the academic domain of the celebrated scholar as desired. In most cases that is

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due to the heterogeneity of the collaborations, in other cases to their uneven quality. It may also occur that some authors select texts that would possibly be less easily publishable in scientific journals or in books on a single theme than in this kind of collections. It may also happen that many of the included essays do not avoid showing their entire dependence on the incidental circumstance of their reunion.

La razón y la vida. Escritos en homenaje a Javier San Martín, dedicated to the Spanish philosopher Javier San Martín obeys to the main obliged conventions of the academic subgenre of *Festschrift-en*, namely in its structure.

Apart from a four-page general introductory presentation by the two editors, accompanied by one page of acknowledgments and followed by a two-page poem by Antonio Domínguez Rey, and from four concluding paratexts, the book is divided in four sections. Two texts that, despite the differences between them, can be classified as both testimonies from friends and biographical notes (“De Añorbe a Compostela, a cidade das sete portas” by Xosé Luis Barreiro and “Carta a un amigo, el filósofo Javier San Martín” by Lucia Parente) and seven essays in which the reference to the interpretation of the honouree’s work is fundamental constitute the first section, that is entitled “Biográfica y Filosófica” (pp. 21-103). The second section, “Fenomenológica”, that includes eighteen essays on sundry phenomenological themes is the longest of the entire volume, totaling almost two hundred pages, approximately a third of the whole book (pp.

107-299). Quantitatively in number of pages and of essays it is followed by the fourth section, “Antropológica” (pp. 389-550), with one hundred and sixty-two pages and fourteen essays. The third section, “Orteguiana” (pp. 303-386), with eighty-four pages distributed by eight essays, has dimensions similar to those of the first section, which comprises nine texts in a total of eighty-three pages. The four already mentioned concluding paratextual elements (pp. 551-613) consist of a list of works referred to in the volume (pp. 551-579), which naturally includes many items by San Martín, an index *nominum* (pp. 607-613), the catalogue of short biographical notices of the fifty collaborators of the book (pp. 595-605) and the indispensable complete bibliography of the celebrated scholar (pp. 581-593). An *index rerum* and a *tabula gratulatoria*, despite being two usual items in *Festschriften*, are absent.

The editors qualify as “almost natural” (p. 13) their choice of the division of the whole book in four categories or sections, gathering “the main occupations and theoretical concerns of [the honoured] author” (*ibidem*). According to the geographical analogy they use to reinforce the naturalness of the organization, the four sections function as the four “cardinal points” (*ibidem*), ordering the configuration of “the intellectual space in which the professional career of Javier San Martín has unfolded” (*ibidem*).

The first section, “Biográfica y Filosófica”, was chosen to represent the North, for its guiding role as prime direction. It is purported to present the “vocational activity” (*ibidem*) of the

dedicatee, which receives special attention in the alluded to texts by Barreiro and Parente. Four of the other already mentioned seven texts that compose this section (“La fenomenología como teoría de una racionalidad fuerte según Javier San Martín. Hacia una antropología fenomenológica” by Noé Exposito Ropero, “Condiciones y alcances de la antropología filosófica fenomenológica” by Antonio Ziri6n Quijano, “La idea del hombre racional: el proyecto antropol6gico de Javier San Mart6n” by Marcela Venebra, and “En la escuela de la fenomenología hermenéutica y de la crítica. ¿Qué antropología filosófica?” by Tomás Domingo Moratalla) are essays on San Martín’s interpretation of Husserl’s phenomenology and on his conception of a phenomenological anthropology. One of the other three essays in this northern group, “La fenomenología de la razón de Husserl” by Luisa Paz Rodríguez Suárez, follows, in a close reading, the interpretation of Husserl’s phenomenology as “utopy of reason» presented by San Martín in one of his books. If “Sujeto transcendental y direcci6n racional de la vida” by Roberto J. Walton also defends San Martín’s interpretation of the coherence of Husserl’s thought, Isabel Ferreiro Lavedán in “Lo uno y lo otro: creer y descrier” takes a rather different approach on San Martín’s work, giving priority to his dialogue with Ortega y Gasset around “ideas and beliefs” from a standpoint that tries to throw light on some much philosophically debated contemporary issues.

For the editors it seems that, in philosophy, the Sun rises as phenom-

enological since the “Fenomenológica” section corresponds to the East in their imagery and the texts placed in it

tell us about the development of philosophy and its reason for being as a historical activity that originates in Greece as an unsatisfied inquiry; about [...] its permanent search in the form of doubt, of criticism, of reduction of the world extracting certainties, of eidetic intuitions; about articulating subjectivity and intersubjectivity, and this in all the dimensions of inquiring (*ibidem*).

Under the general classification of this section a varied collection of essays is offered to the reader. “Hacia una comprensi6n de sujetos no humanos. El planteamiento de la pregunta en la filosofía husserliana” by Agata Bak and “Nóema, humanidad y animalidad” by Luis Román Rabanaque both contain personal reflections stimulated by San Martín’s considerations on animal subjectivity. Francisc Pereña’s “Subjetividad, intersubjetividad y antropología filosófica” deals with philosophical issues raised by San Martín’s project of the convergence of transcendental phenomenology and philosophical anthropology, comparing it to Tugendhat’s project. Whereas the articles by Pedro M. S. Alves, “Intuici6n eidética en *Ideas* I de Edmund Husserl y más allá”, and by Rosemary Rizo-Patr6n de Lerner, “Constituci6n teleol6gica de la identidad, del instinto a la raz6n”, present well-argued reappreciating interpretations of Husserl’s philosophy, or aspects of it, the essays by Francisco José Mart6n, “Foucault y la fenomenología”,

Lester Embree, “Notas sobre la constitución de la cultura en Cairns”, Maria Luz Pintos Peñaranda, “El pensamiento existencial de Merleau-Ponty ante el materialismo histórico de Marx”, Dalius Jonkus, “La primacía de la intuición en fenomenología: ¿realismo crítico o realismo trascendental?”, and Jorge Acevedo Guerra, “Época técnica, sociedad del conocimiento y educación. Heidegger”, centre on the analysis of philosophical conceptions of later figures in the tradition of phenomenology, respectively, Foucault, Cairns, Merleau-Ponty, Seseman and Heidegger. The articles “La sombra anterior a la luz. Escultura de Apelles Fenosa”, by Antonio Domínguez Rey and “«Poética filosófica»” by Nel Rodríguez Rial are two essays that use phenomenological approaches in the fields of art and aesthetics. Both “La fenomenología como paradoja” by Maria del Carmen López Sáenz and “La vida absoluta. Hecho primordial fenomenológico e *intimidad transcendental* (Husserl-Ortega)” by César Moreno Márquez take ground on San Martín’s interpretation of the relation between Ortega and phenomenology for their meditations. Manuel Fraijó and Bernhard Waldenfelds provide with their articles, respectively named “Aproximación fenomenológica al hecho religioso” “Respeto”, two powerful syntheses on their subjects.

The third section stands for the South. The editors justify this analogy with the importance of the influence of Ortega y Gasset’s philosophy on Javier San Martín as second only to Husserl’s one, both considered as possessing “a certain intellectual and moral superior-

ity over other philosophies more or less in vogue” (*ibidem*) at the time of the honouree’s youth. In their opinion, San Martín had a crucial role in redressing a paradoxical historical “anomaly” (*ibidem*) –whereas Ortega’s disciples were “philosophically speaking” (*ibidem*) authoritative in Spanish institutions, they along with Ortega himself were “not only out of the Universities, but no one was studying or reading him [Ortega]” (*ibidem*). This affirmation would require a longer and more careful examination than that allowed to the whole of the space reserved to this review. Anyhow, as it is, the reviewer, though not being an expert on the history of Spanish philosophy in the last decades of the twentieth century, takes it *cum grano salis* and considers that it could perhaps be expressed in a more nuanced way and sustained with more precise dates. While it is exact that Ortega y Gasset and his disciples named in the introduction (“Gaos, Zambrano, Ferrater Mora, Marías”) were kept out of the Spanish university institutions of the period, there were other distinguished figures in Spanish thought somehow related to the “School of Madrid” (a designation proposed and consecrated in the 1950’s by one of the best-known members of it, Julián Marías), like Aranguren, Laín Entralgo or Garagorri, just to name a few, that had ties with Spanish universities, though not necessarily teaching in departments of Philosophy. The circumstances that most of Ortega’s books were not completely out of print in Spain during all the period since 1950’s till 1980’s and that the *Revista de Occidente* was published with success between

1963 and 1975 must also be considered. That San Martín played an important role in the renewal in the 1980's of the studies on Ortega's philosophy is a point which Díaz Álvarez and Lasaga Medina emphasize: "since 1983, which is when San Martín began his approach to the «School of Madrid», a term recovered from oblivion and that the author himself has contributed to legitimize, his books and articles have been decisive in substantially modifying the aforementioned «anomaly»" (pp. 13-14). However, they should have perhaps mentioned in the same context other scholars and philosophers that also played an important role in the development and proliferation of the Orteguian tradition in the 1980's period.

Two texts in this section ("Una crónica filosófica de integración. Husserl y Ortega en la interpretación de Javier San Martín", by one of the editors of the collection, Lasaga Medina, and "De la imagen al sentido. Comentario a la *Fenomenología de Ortega y Gasset* de Javier San Martín", by Maria Lida Mollo) deal with San Martín's interpretation of Ortega's relation with phenomenology. The articles "La dinámica histórica entre barbarie y civilización: un itinerario del pensamiento de Ortega y Gasset", by Clementina Cantillo, "El doble reto de la ética Orteguiana. Primeros apuntes sobre la dimensión de la moral en Ortega", by Sonia Rodríguez García, and "El filósofo y sus filosofías. Ortega, la fenomenología y algo más", by Días Álvarez (the other editor of the *Festschrift*) and Jorge Briso, are studies on Ortega's philosophy. "Una vocación evidente" by Alicia de

Mingo Rodríguez is a reflection on the notion of vocation from an Orteguian standpoint. The two extant articles on this section, "Azaña y Ortega", by Antonio García Santesmases, and "Claves de la pedagogía de Manuel García Morente", by Juan Manuel Monfort Prades, respectively treat Ortega's political thought and his pedagogical conceptions in relation to two of his contemporaries.

The West is represented by the fourth and last section, "Antropológica". The editors claim that "in it the previous [three other sections] are absorbed and deepened, for Husserl and Ortega [...] end up conceiving their philosophies as «learnings of the human»" (p. 14). Furthermore, they highlight that in philosophical anthropology the theoretical and practical dimensions of the philosophical activities exercised by San Martín are reunited. This section is in fact a motley one, under the umbrella designation it has. It not only covers articles on variegated philosophical anthropological and cultural anthropological themes ("La invención de la raza blanca: entre la igualdad política y la desigualdad de la naturaleza" by Paz Moreno Feliu, "Las asociaciones de amigos del Camino de Santiago: un caso de participación social en la gestión del patrimonio inmaterial", by Nieves Herrero, "¿Imaginación o etnografía? Imaginación y «realismo mágico» en la obra gallega de Álvaro Cunqueiro", by Marcial Gondar Portasany, "Antropoténica y naturaleza humana", by Antonio Diéguez, "Antropología filosófica y arte. En torno a la antropología de Goya" by Joan B. Lina-

res, “El lazo entre sexualidad y cultura. Para una antropología psicoanalítica” by Carlo Gómez, “De la razón situacional a la razón intercultural. Una propuesta de diálogo” by Santiago Santasilla, and “Teotihuacan: fragilidad del nosotros. Un capítulo para la filosofía interdisciplinar”, an outstanding essay by Hans Rainer Sepp) but also other ones on general or specific ethical subjects, including approaches to them by contemporary thinkers (like “Ética hermenéutica del cuidado de la vida” by Jesús Conil, “La agenda ética de los tiempos globales” by Amelia Valcárcel, “Adolfo Sánchez Vásquez. Humanismo y praxis” by Pedro Ribas, “El personalismo y la obra de Fernando Rielo: Convergencias y nuevas propuestas”, by Juana Sánchez-Gey Venegas) or even on sundry topics of history

of philosophy, either ancient or early modern (“La paideía hermenéutica de Aristóteles. Reflexiones sobre Metafísica, IX. 6-10” by Teresa Oñate Zubía, “Kant y la cosa en sí” by Jacinto Rivera de Rosales, and “Maquiavelo, lector de Aristóteles”, by Moisés González).

As expected, the core of the homage paid to San Martín is constituted by the essays exploring either some aspects of his own philosophy or the combination of both his announced two main philosophical influences (Ortega and Husserl) and not focusing just one of them in isolation. Anyhow, this book, providing its potential readers with a varied range of studies on the work and thought of Javier San Martín along with reflections on the main themes on which he focused, constitutes a precious contribution to philosophical studies.