

Journal of

ISSN: 2375-7329

Nº 1 / 2014

Polian



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Journal of Polian Studies



ANNUAL JOURNAL OF PHILOSOPHY SPONSORED BY
THE LEONARDO POLO INSTITUTE OF PHILOSOPHY

Printed ISSN: 2375-7329
FOUNDED IN 2014
VOLUME I December 2014

www.leonardopoloinstitute.org/journal-of-polian-studies.html

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PUBLISHER

Leonardo Polo Institute of Philosophy
1121 North Notre Dame Ave.
South Bend IN 46617
www.leonardopoloinstitute.org

SUBSCRIPTIONS

1 Issue..... 15 USD
3 years subscription... 40 USD

COVER DESIGN AND LAYOUT

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REVIEWS & NEWS

LEONARDO POLO, *Introducción a la Filosofía*
(*Introduction to Philosophy*)

EUNSA, Pamplona 2002, 3^a ed

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Leonardo Polo, a Spanish philosopher of the latter half of the 20th century and the first years of the 21st, was perhaps the most ambitious of all philosophers of that country and era. He studied (among others) the Pre-Socratics, Plato, Aquinas, Descartes, Kant, Hegel, Nietzsche and Heidegger; nevertheless, he never leaves behind Aristotle, who is Polo's true philosophical father and master. However, he ultimately goes beyond the Stagirite, moving into a hitherto unknown onto-space marked and defined by being "additionally to" the objects, definitions and principles of traditional Western metaphysics.

This *Introduction to Philosophy*, as envisioned by Polo, is a book to accompany and guide an introductory class in philosophy (the book, in fact, derives from recordings of the sessions of a first-year course of Introduction to Philosophy). It can also be used as an introductory work for students of Polo himself, in an upper-division seminar: he provides numerous indications where important issues are debated or further developed in others of his works. In either case, the professor of the class, or the seminar leader, should have ample knowledge of both Polo's own thought, and be able to explain and critique the various great aporias discussed in Polo's book.

His book is divided into three parts, with the first dedicated to an explanation of what wonder is and the role it plays as the necessary starting point of all philosophy. His second part is devoted to the so-called "second philosophies", i.e. the concrete, contemporary sciences of the physical and psychical world, comparing them with Aristotle's own presentation of them. Finally, in the third section of the book, he discusses certain sciences that Aristotle was unaware of: developments concerning formal thinking, the philosophy of history and the human being as person.

Polo's tour de force begins at the beginning: the original starting point for philosophy itself, which he asserts is found in the experience of wonder. He discusses what wonder is, how it gives rise to philosophy, and investigates the aporia that these first discoveries give rise to: the question of knowledge of the true. He describes the Platonic attempt to resolve this question, and then proceeds to the Aristotelian solution in terms of potency and act.

Having discovered how to deal with the issue of knowledge of the true at its most abstract level, Polo then proceeds with "secondary" kinds of knowledge: that of the knowledge attained by the second sciences as studied by Aristotle. Polo considers the Aristotelian methodology of subalternation of the sciences to be nearly without flaw; one of the main themes in the second section of his book revolves around how Aristotle's development of the hierarchy of the sciences is still valid. This is one of the most exciting parts of the book: Polo's analysis of what modern sciences lack and how a (neo)Aristotelian framework for them is a glaring need. It is also an area of the book/course that will require a professor or seminar leader who has familiarity with the modern sciences and with the philosophy of science.

The areas of study proposed by Polo in the remaining chapters of his book wander, apparently haphazardly, firstly around a number of areas of scientific and philosophical study: ethics, the scientific status of modern biology, a "new" mathematics, the Anthropic Principle in science, the ancient and modern notions of cause, etc. While there may be a lack of an obvious guiding thread, what the reader will come away with is clear knowledge about how philosophy is truly timeless: the discoveries and achievements of Aristotle are fully capable of challenging the standard views about the structure and path forward for these sciences.

If what is sought is a wide-ranging work that says a little about every philosopher or "school", as Introductions sometimes seek to do, then the reader will be disappointed. The book is highly concentrated on Aristotle as being The Philosopher, not merely because of his importance in the Western tradition, but also because Polo believes that Aristotle essentially laid down the basic lineaments of the entire "cosmos" of philosophy. The book, however, is not merely a simple translation of the Stagirite's thought into today's idiom; rather, Polo "puts on" Aristotle to such a degree that he writes as the

Greek philosopher would, were he living today. This is particularly visible in Polo's treatment of the "sciences" not known to Aristotle, such as the philosophy of history, and of the human being understood as person. Polo does not, however, present a dogmatic Aristotle, the Aristotle of the "schoolmen" who have sought to make every word by the Greek philosopher into an unassailable truth. Instead, he presents an Aristotle who is, in a sense, still studying and learning about the world, willing to revise his beliefs where the evidence warrants it.

There are a few things that are wanting in this *Introduction*. The first is the lack of footnotes pointing to the text(s) Polo is referencing, on those occasions where he makes references to the works of other philosophers. This would greatly facilitate a more profound philosophical encounter with those other thinkers. In addition, given their importance in this Introduction, the book should ideally include more discussion about a number of major philosophical terms, including "ground" and "presence". These are terms which have their origin with thinkers of the 19th and 20th centuries, and need to have their application to Aristotle and others justified. And finally, I would have hoped for a more extensive, better introduction to Polo's central notion of "additionally" (*además*), which he twice mentions, very briefly, near the end of the book.

To conclude, I see Polo's *Introduction to Philosophy* as being an excellent introduction to *philosophizing*, since he frequently asks the reader to philosophize for him or herself—accompanied by Polo but not coddled—which will make this a challenging book for first-year students. The inclusion of so many "second sciences", however, will make this book an attractive one for all those who have a true philosophical calling, since Polo's treatment of them shows the power that Aristotelian thought in particular, and philosophy in general, have for a correct understanding of those scientific areas—especially today, when the so-called "hard sciences" are claiming to be the sole holders of any pretension to the truth.

If one seeks to use this book as the text for a class in Introduction to Philosophy, the class should be taught by someone with at least a basic knowledge of the philosophers Polo writes about, as well as knowledge of the sciences he discusses and of the philosophy of science in general. In such a case, the text will be an optimal guide for the class. If one is looking for a more standard introduction to phi-

losophy, in the format of a guide that gives a broad overview of the philosophical tradition, and which attempts to take an uninvolved, “objective” stance towards that tradition, one will be disappointed: the reader will soon realize that one is learning more about Polo and his approach than about any of the concrete topics Polo brings up for discussion, which are only outlined with the detail necessary so that Polo can present his (neo-Aristotelian) solution.

LEONARDO POLO, *La esencia del hombre* (*The Essence of Man*)

Edition and introductory Essay by Genara Castillo, Pamplona, Eunsa, 2011, 303 pages

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This book is a compilation of transcriptions of several of Leonardo Polo’s classes or conferences on the topic of the human essence. It is divided in four chapters which correspond to four separate booklets that were previously published with this same material. Each chapter is preceded by a precise introductory essay written by Prof. Genara Castillo, PhD.

The first text, ‘La antropología griega, cristiana y moderna (The Greek, Christian and Modern Anthropology)’ (p 29-77) is the transcript of an anthropology seminar given in 1985 in the PAD (High Management School) of the University of Piura (Perú). It presents a panoramic and historical context for the other three texts.

The second is entitled ‘La esencia humana (The Human Essence)’ (p. 79-165). It is the transcript of a conference given ten years later in the same University as the previous text. It was first published as *La esencia humana*, Cuaderno de Anuario Filosófico, University Series, University of Navarra Press, Pamplona, 2006.

The third text, which is the longest and deepest, has the most succinct title: ‘El yo (The I)’ (p. 167-279). This was a doctoral course pronounced in 1991 in the University of Navarra (Spain), for philosophy students. It was originally published as *El yo*, Cuaderno de

Anuario Filosófico, University Series, University of Navarra Press, Pamplona, 2004, with an introductory essay by Prof. Juan Fernando Sellés. This text presents a critique of the positions that key philosophers hold regarding the human I (in Polo's understanding of man the I is the apex of the human essence, and must not be confused with the intimate person). The philosophers discussed are Aristotle, Thomas Aquinas (classical and medieval age), Descartes, Leibniz, Kant, Hegel, Marx, Nietzsche and Heidegger (modern and contemporary age).

The last text, 'Sobre la esencia humana (On the Human Essence)' (pp. 281-303), is a conference read by Polo in 1994 in the Faculty of Philosophy of the University of Malaga (Spain). It serves as an appropriate conclusion for the topics which were explained in the previous texts.

I now present a brief, and yet wholesome, valuation of this compilation of texts. It shows clearly that Polo's philosophical method is to examine tradition and then build upon it by establishing a vital dialogue with key philosophers. As Polo always said, we must interpret the philosophers *in melius* (in the best possible way). The first and the third texts offer a historical approach while the second and the fourth offer a more thematic or structural approach which details Polo's own contributions to the respective problems.

As it is known, Polo distinguishes –continuing the thomistic real distinction between *actus essendi* and *essentiae* and assimilating it in his anthropology– between the act of being or human person and the human essence. This study is dedicated to the latter, which is the lower dimension. Polo discusses this topic in his book *Antropología Trascendental. Tomo II: La esencia de la persona humana (Transcendental anthropology. Volume II: The essence of the human person)*, Eunsa, Pamplona 2003. The difference between that book and the present compilation is that the latter is easier to understand and therefore can be used as an introductory text to explore Polo's anthropology.

In short, in this compilation Polo presents how he understands the human essence: as the humanity of each person, that is, as the deployment/development of his human faculties. It is not to be understood as the nucleus of the human person, which is just the personal intimacy.

Essence, in its polian sense, means *unity of order*, or, what is the same, *perfection*. For Polo there is not an essence for each created thing; there are only so many essences as human persons and one more for the entire physical universe. Polo maintains that the universe has its own essence because it has a proper quadruple causality (material, formal, efficient and final cause) according to Aristotle and the medieval philosophy. In other words, in the physical universe a unity of order is only recognized when it is taken as a whole. Polo uses an expressive image to explain this: a cow does not have its finality in itself, it is a part of the circle of life, and the circle of life is a part of the unity of order. Then, only as a unity of order the cosmos becomes perfect.

However, man is not an intracosmic being. This is the most important and novel point of Polo's transcendental anthropology "one can speak of transcendental anthropology to the same extent that the discovery regarding human being is not reduced to metaphysics" (p. 16). Therefore, in opposition to what the Greeks thought, man is not a microcosmos, man is transcendently different to the universe, which does not mean that he is opposite to it. The essence of man is the perfection of his nature, which comprises his sensual and spiritual faculties in potency. We do not want to refer to their definitive perfection, but rather to their continuous, their constant perfection, this is what Polo calls the unrestricted growth.

In this book Polo exposes an historical and ontological approach to the human essence but he doesn't explain how the human essence grows. The basic means for its growth is ethics, which is, according to Polo, the *hiperteleology*: when the person reaches one good, he is able to reach more goods, and so on, unrestrictedly.

LEONARDO POLO, *Epistemología, creación y divinidad*

(*Epistemology, creation and divinity*)

Eunsa, Pamplona 2014. 355 pages.

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The last book that Professor Leonardo Polo wrote, *Epistemología, creación y divinidad*, was released in January 2014. This work is a dense recapitulation of his philosophy oriented towards Christology; it portrays the awareness he had of the affinity between philosophical and Christological knowledge. Polo's deep understanding of the mystery of Christ can be summed up in this sentence which thread of this book: "*In Christ nothing is created, all is assumed*".

Polo's goal was to extract the Christological implications of his transcendental anthropology: how does the distinction he developed between coexistent act of being and human essence affect the Person of Christ? He proposes an argument and seeks to foster reflection on these matters, not to impose a particular interpretation. His is an attempt to contribute to Christology today, parting from a balanced position between the Christologies from below and from above developed by the schools of Antioch and Alexandria, and in line with the Eastern Church Fathers of the fourth century.

The first part is devoted to the various types of human knowledge and Christian Revelation. For Leonardo Polo, as reflected in chapter one, Christian Revelation has historically been a sapiential knowledge added to human knowledge; in chapter two he shows its relation specifically to modern sciences. It is relevant to note that Polo implicitly attempted to present a circularity, or harmony, between philosophy and theology.

This attempt for circularity leads him to offer a summary of his philosophical key thesis in the second part of the book. First he presents a summary of his philosophical vision regarding *God and creation*. It is no accident that the first thing he considers is God as Creator. For Polo, it is clear that without an adequate metaphysical support one cannot investigate fruitfully the theandric anthropology. After presenting his philosophical investigations regarding the creation of the physical universe in the third chapter, Polo enters the fourth chapter by briefly presenting his philosophical inquiries regarding the creation of man, touching on topics such as coexistence, freedom, hope, affection, dignity of women, among others. The fifth chapter portrays the concept of creation in Eckhart's, Leibniz's and Hegel's thought. The sixth chapter is an original and thorough study of transcendental freedom in the broad context of the philosophy of Leonardo Polo. Grounded in these concepts, with this understanding of transcendental freedom and of intimate freedom (both two for Polo are the same) he

will seek a fair balance between the Christologies from below and from above, as understood by the Fathers of the Church.

Building upon the first two parts, the third part of this book deals with current issues of Christology, specifically those related to the Being of Jesus Christ. As it has been stated previously, the thesis that Polo argues is not a closed one, but rather an open discussion that seeks to enrich the Christological tradition. He strongly supports the ‘*horos*’ of Chalcedon (451 a.C.); as a consequence, in the seventh chapter he proposes an initiative to deepen the study about the Humanity of Christ and the Hypostatic union, topics that lead him to present the Mother of Christ, the Holy Spirit and the Eucharistic Christ. An existential view, from below, is the pathway for him to explore the Christian conception of pain in the eighth chapter which ends with the Passion of Christ. From the Passion he goes on to deal with the Church of Jesus Christ in the ninth chapter. Finally, in chapter ten, other central issues, both in philosophy and dogmatic theology, and even in mystical theology, are taken up; these are the questions of the Divine Names, some Trinitarian inquisitions regarding the Divine Persons and the theme of Providence.

Concluding, this is a book whose reading and study will nourish those interested in an original circularity between philosophy and theology, and also those who, knowing the thought of Leonardo Polo, are seeking more philosophical depth in order live the mystery of Revelation.

LEONARDO POLO, *Filosofía y Economía* (*Philosophy and Economy*)

Eunsa, Pamplona 2012. 477 pages.

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Introduced and edited by Juan Fernando Sellés, this book is a collection of numerous texts presented at different times and in different contexts and thus does not have an exact systematic unity, but it does represent the author’s legacy in economics, a topic that he was always

interested in. Many of the texts presented here have been published in different places,¹ but are now grouped together in three parts, including: I. *The anthropological basis of the economy*, which includes three large texts in which the economy is based on the essential facets of human beings (anthropology); II. *Society and business*, which contains five texts that present research on business in relation to the different models of society (liberalism, communism, capitalism, etc.); and III. *Ethics and business*, which includes six short essays on ethical issues that must be prominent in any business.

To try to comprehensively capture the main ideas in a book of this nature would require me to write a new, doubly philosophically erudite book, a task that cannot be completed in this brief space. However, I will try to briefly capture this book's trajectory and summarize some of the ideas that I consider fundamental for understanding the author's thought on the matter.

The first part consists of three texts. The first of this is "The primary organizations and business," which, in turn, consists of two sections: "The evolution of organizations in the Modern Age" and "Human freedom and the organization of its areas." This part is the densest and most extensive, but it is good to start by examining the organization because "many important, positive and negative aspects of the present moment have to do with it" (39) and the subject requires a historical perspective for proper configuration. Therein, medieval organization, absolute monarchies, and organizations in the nineteenth and twentieth centuries are all discussed. In the second section, areas of freedom are discussed: "spaciousness", intimacy and destination, as well as their relationship with time. Polo insists on understanding freedom as a trait that characterizes the entire human being, as a transcendental, so that the issue of the relationship between freedom and truth and love can be addressed. Personal intimacy is the source of all social novelty: "The prevalence of personal freedom over any organization or program rests on the inexhaustible manifestative capacity of intimacy. No system can supply the creative force of freedom; no technical-formal prediction of the future is valid before the perennial renewal of personal contributions" (115).

1 Empresa y Humanismo published the following texts found in this book: *Las organizaciones primarias y la empresa* (99 y 100, 2007); *Hacia un mundo más humano* (32, 1990); *Ricos y pobres. Igualdad y desigualdad* (11, 1989); *La interpretación socialista del futuro de la empresa* (2, 1987).

In the second part: "To have, to give, to hope," Polo offers a "comprehensive presentation of anthropology," from a historical perspective: the Greek radicals (have), Christian radicals (give) and modern radicals (hope), as well as from a systematic perspective: Constitutional anthropology (what man is), dynamic anthropology (the study of human workings: history, sociology, theory of technique and culture, etc.) and tragic anthropology (questioning about the meaning of life).

In the third part, "Human radicals in the economy," Polo develops the historical perspective proposed in the previous section. Greek thought is characterized by the discovery that man is a being with a rational nature; Christian thought is characterized by discovering that man is a personal being and has a higher dignity; and modern thought is characterized by the centrality of man's productive capacity, which is closely associated with the "principle of results." Polo calls these large changes in the approach to living (which are always present, but with a different emphasis during each stage) radicals and they are one of the central ideas of this work, as well as critical for understanding the contemporary crisis. Polo argues that we live in the modern radical, which, "based on the idea that man, without the results of his action, is nothing, establishes an imbalance according to which man is subordinate to his works. Subordinating himself to his works to the point of making them absolute is what the Bible calls the sin of idolatry (...) this total dependence is the death of human beings; it is the death of ethics. He who bets it all on success succumbs to corruption" (276).

In the second part, we find a series of original and inspiring presentations on the concept of business and its role in society: "Towards a new concept of business," "Business against socialism and liberalism," "The rich and the poor: Equality and inequality," "The socialist interpretation of work and future of business," and "Towards a more humane world." Polo recognizes that the root of the problem lies in the tension between labor and capital (281), contesting that it has been "crudely conceived" (281). The key to giving an objective and non-ideological response is to understand the dynamism proper to society. The author ventures into a variety of issues of an economic nature (techniques, labor, capital, power, property, production, profit, justice, economic, market, business systems, etc.) with a method of philosophical curiosity. As a result, Polo offers suggestive insights that might serve as a starting point for future research: "The oppor-

tunity that the contemporary moment provides, in brief, is as follows: to replace the notion of progress for a better hope and, in parallel, facing the organization of work in a new way, leaving the liberal approach (that focuses on the organization's growth problem) and its socialist critics (internal changes in industrial relations from a hedonistic egalitarianism that can affect social reproduction) and Communists (dialectical development of social relationships and application of a classless society, i.e. with no organization of work)" (367).

Finally, in part three, issues relating to ethics and business are addressed: "The manager," "Governance action," "Ethics and Business," "Ethics and the business man's virtues," "The value of truth as a condition of doing business," and "The Family and the formation of man for work." This section is perhaps the most interesting for people focused on the development of practical reason, since, as the titles suggest, it addresses issues such as leadership, promotion and succession, improving one's formation, the cultivation of virtues, fixing realistic and achievable objectives, governance action as an end of knowledge, the consideration of money as work in potential and continual service of the common good. Polo reminds us that a true ethics should have three elements: goods, norms and virtues, three dimensions that converge at once. Man is a being who can rely on himself thanks to his freedom, but since he does not have complete information, he always takes risk. Ethics is the science of the truth of man as an active, fallible being, who runs risks, but who must try to reach his end despite his fallibility. In short, Polo emphasizes again and again the protagonist role that the individual takes in business, with all that this implies.

This book is extensive (nearly 500 pages) and difficult. If I had to choose one word to characterize this book on philosophy and economics that is worthy of the topic, I could only describe it as rich; indeed, this book, like so many others by Polo- is surprisingly rich. Given that it is written by such a prestigious philosopher, the book outlined here can only be complex and profound, but it contains an openness to economics that is no doubt successful and valuable. In the prologue, Sellés summarizes the aim of this edition, "this books hopes to be a resource for all readers concerned with humanely founding economics, a book on which they can draw to test and expand various existing economic and business models. Experts in these areas should take advantage of the anthropological bases that

Leonardo Polo offers" (36). And it is here that this book poses its ultimate challenge to the reader.

JUAN FERNANDO SELLÉS, *Anthropology for rebels*

Strathmore University Press, Nairobi (Kenya) 2010

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Hardly any other branch of knowledge will allow you the opportunity to have a personal encounter with it, such as anthropology.

Therefore, any document on the subject requires at least two types of reading: a cold, calculating gaze passing your eyes over in order to argue, debate or even give destructive criticism; it includes an action that could open itself to an academic conference level in front of a crowd of strangers or professional colleagues. Meanwhile, in a parallel, intense and almost unwitting reading, the person may be able to discover and even interpret himself through anthropology.

But among so many approaches, how am I to define the anthropology that I am willing to embrace as mine? There is a "democratic" approach to studying it, that could be illustrated in how one would ascribe to a kind of motto, or by associating with a certain team, a certain color, or a flag, without caring for what others say ...even to the point of being willing to defend the cause with one's very own life, or sacrificing the opportunity to understand and incorporate other points of view, for the purpose of maintaining one's "chosen identity". Can one speak of a sole anthropology, of a single holistic effort to finally discover "the person," from these different approaches?

Juan Fernando Sellés in *Anthropology for Rebels*, presents, among other crises, the difficulty of a full discovery, if the thinking processes of professionals and other previous and contemporary thinkers are not taken into account from an open-minded approach to the future. A perspective such as this would allow the person to branch out into

new horizons through a free adventure that would allow him or her to finally link the contributions of philosophers over a great span of time, and therefore contribute to anthropology.

It seems that within the multitude of academic activities and needs to be met, we might be forgetting the great opportunity that each professional (and also each student) has to become milestones by contributing to anthropology - not being mere spectators, passively observing the works of previous authors, trying to implement their visions into the current context, thereby analyzing or reviewing as to how the previous philosophers would view the present time. But truly doing anthropology, is an exercise of daring to think and form opinions as persons, from what the study of Anthropology considers about life itself, so from that point, to find new lights and project them.

From transcendental anthropology or from the anthropology of the person, without fear of "undermining identity" by enriching it through means of the discoveries of many authors, *Anthropology for Rebels* gives answers to vital questions such as the dignity of the person. An example would be the reason why a mother of four children cannot receive comfort when one of them dies, even if she "still has 75% of her assets". It doesn't matter if her son was valued as a "good" person or a criminal. Consider the subject of loneliness, the reason for the indissolubility of marriage, marriage as a union between a man and a woman, the importance of the family and the dynamics integrating it as a model for other institutions, among others. There are human, personal issues that society usually approaches from at least two trends: Criticism of those who are called conservatives, or the defense of their arguments at all cost, such as a political slogan or a sports team ... without really taking into account which are the deep, internal, foundational reasons that feed the flame of what they care so much about.

For either of the above two purposes mentioned - whether to make an in-depth investigation to be able to negatively criticize the views, or to use arguments to support one's faith or lifestyle, *Anthropology for Rebels* offers important insight.

Thus, the Christian perspective of the person has given the culture, in general, the opportunity for a person to see him or herself as a unique and co-existing being. It's a vision that does not depend on a score or result, but on a Being. It goes far beyond the powers that be

and that which is called nature to focus on the unique and personal call of each person.

A defense, however, of this view without an anthropological foundation that could stand up completely against unbelievers or those of different visions is insufficient. It is vitally important, at least in the context of general culture, to question the human being who has so much changed the way he sees the world and try to discover what is his or her vision. How much it has transcended and even more need to be understood, as well as if it supposes a truth of faith that is accepted.

Anthropology for Rebels provides readers the opportunity to understand the underlying reasons of why the defense of freedom and the dignity of the human being - from a Christian perspective - is so radical. Thus, this paper enriches the debate and is mandatory reading for either of the argumentative poles if one wants to make a serious study of the person.

John Branya, who translated the document from Spanish to English, mentioned specific contributions of the document in his initial entries. In my opinion, the greatest of these is the invitation for us to re-think what a person really is and not just settle for the ideas that others have said that we are.

If we assume that a real study is based on observation and discovery, the study of anthropology cannot become a matter of "choosing a club to be a member of it." To make Anthropology implies recognizing the person as a free and ongoing project, not just an academic exercise of choosing a political position. As a result, anthropology shall be seen as the study of mandatory and constant findings which are both intimate and personal...that enrich both general dialogue as well as the very life of each reader who dares to question himself. This book presents anthropology for people who do not accept to simply choose and blindly defend, but who are searching and are hungry for not only knowing the subject; but, to know themselves.

NEW WORKS BY POLO

Posthumous Work by Polo Published: Epistemología, creación y divinidad.

A posthumous work by Polo titled “Epistemología, creación y divinidad” [*Epistemology, Creation, and Divinity*] has been published by Eunsá. In this work, which was completed shortly before his death, Polo seeks to highlight and frame how his understanding of philosophy is linked with and is orientated toward Christological knowledge.

Unpublished work by Polo: “Perfil axiológico del hombre nuevo”

A previously unpublished work by Leonard Polo has been published in the Journal *Scientia et Fides* with the title, “Perfil axiológico del hombre nuevo” (*Axiological Profile of the New Man*).

Unpublished work by Polo: "Un fragmento sobre el elemento del pensar"

An unpublished work by Polo titled, “Un fragmento sobre el elemento del pensar” [*A fragment about the element of thinking*] has been published in *Studia Poliana* 16 (2014).

English Translation of Polo: "Why a Transcendental Anthropology?"

An English translation of the last chapter of Polo's *Presente y futuro del hombre* ("¿Por qué una antropología trascendental?") has been published by the *Leonardo Polo Institute of Philosophy* as an ebook with the title *Why a Transcendental Philosophy?* The ebook can be purchased at the *iBookstore* or at *Lulu.com*

CONFERENCES & SEMINARS

International Conference “Spirits in Time” (Madrid, September 29, 2014)

The *Leonardo Polo Institute of Philosophy* in cooperation with the *Chair of Business Ethics of the IESE Business School* and the *Markets, Culture and Ethics Research Centre of the Pontifical University of the Holy Cross* (Rome, Italy) organized the International

Conference “Spirits in Time: Person, Action, and Culture in Leonardo Polo’s Ethics” in Madrid on September 29, 2014.

Spirits in Time, held in English, gathered together more than 60 scholars from 17 different countries to explore the implications of Polo’s anthropology and ethics in the varied fields of human action, culture, and history.

Pictures from the conference may be found on our Facebook page:

<https://www.facebook.com/media/set/?set=a.735554036516237.1073741830.458340614237582&type=3>

Videos of the main speakers may be found on our YouTube page:

The Dualities of Ethics by Juan Fernando Sellés (University of Navarra)

<https://www.youtube.com/watch?v=vHB5bEDRlqQ>

Leonardo Polo and the Mind-Body Problem by José Ignacio Murillo (University of Navarra)

<https://www.youtube.com/watch?v=HABHiz0nzDc>

Making Sense of the Claim that Beauty Is Knowledge by Paul Dumol (University of Asia and the Pacific)

<https://www.youtube.com/watch?v=vHB5bEDRlqQ>

International Conference “El Abandono del Límite Mental” (Bogotá, Columbia, August 25-27, 2014)

The Department of Philosophy of the *Universidad de La Sabana* (Columbia) hosted the International Conference “El Abandono del Límite Mental” on August 25-27, 2014.

Conference: “Friendship in Leonardo Polo’s Philosophy and Life” (University of Piura, Peru, August 2014)

The *University of Piura* held a few days of conferences and a seminar in honor of Leonardo Polo in August of this year. A summary of these events was published by Cristian Rojas with the title “La amistad en la filosofía -y vida- de Leonardo Polo: el recuerdo de un maestro” [*Friendship in Leonardo Polo’s philosophy--and life: memories of a master*] in *UDEP hoy*.

<http://beta.udep.edu.pe/hoy/2014/leonardo-polo/>

Seminar “Los primeros principios y el límite mental” (Malaga, Spain, July 4, 2014)

The *University of Malaga* and the *Instituto de estudios filosóficos Leonardo Polo* held a seminar on “The first principles and the mental limit” in Polo on July 4, 2014.

International Symposium on the Philosophy of Leonardo Polo (February 8, 2014; Malaga, Spain)

The *Instituto de Estudios Filosóficos Leonardo Polo* hosted an international symposium on the philosophy of Leonardo Polo in Malaga, Spain on February 8, 2014, the first anniversary of Polo's death. For more information, see: <http://www.leonardopolo.net/docs/mp47.pdf>

Course “Man and Freedom in Leonardo Polo” (Monterrey, Mexico)

The *Centro Panamericano de Humanidades* (Monterrey, Mexico) sponsored a course entitled “Man and Freedom in Leonardo Polo” from January 20-23, 2014. The course were given by Prof. J. I. Murillo from the University of Navarra.

Reading Seminar on Leonardo Polo's Course on the Theory of Knowledge

The first sessions of the *Reading Seminar on Leonardo Polo's Course on the Theory of Knowledge* at the University of Navarra (Spain) are available for viewing on *Filosofía para Inconformes* YouTube Channel:

- 1st Session (Sept. 24, 2013): Prologue and Lesson

<https://www.youtube.com/watch?v=fo7B6loUSCM>

- 2nd Session (Oct. 8, 2013): Review of Lesson 1; Commentary on Lesson 2

<https://www.youtube.com/watch?v=OC3jghZPP0E>

- 3rd Session (Oct. 15, 2013): Going deeper into Lesson 2

<https://www.youtube.com/watch?v=2SiIKyWB3N0>

- 4th Session (Oct. 22, 2013): General gnoseological and anthropological considerations following on lessons dealt with earlier

<https://www.youtube.com/watch?v=2SiIKyWB3N0>

STUDIES & ARTICLES

Leonardo Polo: A Brief Introduction

The *Leonardo Polo Institute of Philosophy* has published an introductory book of Polo's philosophy written by Roderrick Esclanda and Juan Fernando Sellés. It is directed to English speaking scholars who wish to become more acquainted with Polo's thought. It presents a brief account of Polo's life and works, and offers an introduction to his methodology of the abandonment of the mental limit and an overview of his philosophy.

New Journal: Estudios Filosóficos Polianos

The *Centro de Estudios Raffaella Cimatti* of Argentina has published the first issue of its new Journal *Estudios Filosóficos Polianos*, which includes articles by Juan Fernando Sellés and Miriam Dolly Arancibia.

Miscelánea Poliana, n° 48 (2014)

This number includes the following articles:

- Fernando Haya "La sanción heurística de la no contradicción. Sobre la defensa aristotélica del primer principio".
- Jorge Mario Posada "'Logos' de la persona humana como unificación del inteligir habitual".
- Priscila Sulkerine Guerra Lamadrid "El dinamismo del don en la persona y en la sociedad, una propuesta desde la antropología trascendental de Leonardo Polo".
- Juan A. García González "Nota sobre presencia y límite en el libro póstumo de Polo".

Miscelánea Poliana, n° 47 (2014)

This number covers papers that were presented at the International Symposium held in Malaga, Spain on February 8, 2014 on the first anniversary of Polo's death.

Studia Poliana no. 16 (2014)

The latest issue of *Studia Poliana* has been published by the Department of Philosophy of the University of Navarra. This issue fo-

cuses on a comparative study of Polo's philosophy and Kant's "Critique of Pure Reason".

Miscelánea Poliana, n° 46 (2014)

This number includes the following articles:

- Rafael Díaz Dorronsoro (Rome, Italy): "La noción rahneriana de símbolo esencial revisada a partir de la antropología trascendental de Leonardo Polo" [*The Rahnerian notion of essential symbol revisited from the perspective of Leonardo Polo's transcendental anthropology*].

- John Branya (Nairobi, Kenya): "Anthropological Foundation of the Levels of Happiness: Robert Spitzer, Abraham Maslow and Leonardo Polo".

- Juan Assirio (Buenos Aires, Argentina): "La dualidad filiación-paternidad. Estudio según la antropología trascendental de Leonardo Polo" [*The filiation-paternity duality. A study according to Leonardo Polo's transcendental anthropology*].

Cuadernos de Pensamiento Español: Escritos en memoria de Leonardo Polo

Two volumes edited by J. A. García González: 1) Ser y Conocer [Being and Knowledge] and 2) Persona y acción [Person and Action]. The papers given during the International Conference held in Malaga on the occasion of the first anniversary of Leonardo Polo's death has been published in two volumes with the title "Escritos en memoria de Leonardo Polo" [*Writings in Memory of Leonardo Polo*].

Mercatornet.com: Conquering mental castles

Daniel B. van Schalkwijk published an article on *mercatornet.com* with the title "Conquering mental castles". In this article the author observes that Western philosophy has acquired the habit of thinking of men as machines and asks how this can be overcome.

"An Innovative Philosophical Proposal: Leonardo Polo's Anthropology of the Intimacy"

Miriam Dolly Arancibia of the *Centro de Estudios Raffaella Cimatti* (Argentina) has written an article on Polo's anthropology of the intimacy.

Scientia et Fides: “The Anthropological Crisis of Scientific Innovation”

The Journal *Scientia et Fides* Vol II, No. 1 (2014) has published an article of Alberto I. Vargas and Jon Lecanda about Polo titled “La crisis antropológica de la innovación científica” [*The Anthropological Crisis of Scientific Innovation*].

Cuadernos de Pensamiento Español: La idea de ente. El objeto de la metafísica en la filosofía de Leonardo Polo

Rafael Corazón has published at University of Navarra the book “La idea de ente: El objeto de la metafísica en la filosofía de Leonardo Polo” (*The Idea of Entity: the Object of Metaphysics in Leonardo Polo’s Philosophy*).

Mayéutica: “Man as Adverb”

The philosophical Journal *Mayéutica* 87 (2013) has published an interview with Juan A. García González on Polo titled “El hombre como adverbio” [*Man as adverb*].

Paper Presentation: “Polo, Apel, Heidegger and Ontology Today”

A paper titled “La Ontología hoy. ¿Crisis de redundancia o autoinmunidad frente a la crisis? Apel y Polo frente a Heidegger” [*Ontology Today. Crisis of Redundancy or Autoimmunity Against the Crisis. Apel and Polo Against Heidegger*] was read by Carlos Ortiz de Landázuri at *L Reuniones Filosóficas*: “La Filosofía hoy: en la Academia y en la vida” at the University of Navarra on October 13, 2013.

RESEARCH WORKS ON POLO

El rol educativo de la libertad según la antropología trascendental de Leonardo Polo, by Miriam Dolly Arancibia de Calmels. Doctoral research paper for obtaining the PhD, directed by Juan Fernando Sellés. University of Navarra (Pamplona, Spain December 5 2014).

Ayudar a crecer: la finalidad de la acción educativa y directiva a la luz del pensamiento de Leonardo Polo by Miguel Saiz [*Helping to grow: meaning of educational and governance action enlightened by Leonardo Polo’s thought*]. Directed by Juan Fernando Sellés. Research paper for Masters at University of Navarra (Pamplona, Spain 2014).

Las virtudes según Leonardo Polo by Sidnei Fresneda Herrera [The virtues according to Leonardo Polo]. Directed by Enrique Moros. A research project on Polo at the University of Navarra (Pamplona, Spain 2014)

Las necesidades espirituales de la persona humana. Un estudio desde la antropología trascendental de Polo by M^a I. Armendáriz Azcárate [The Spiritual Necessities of the Human Person. A Study from Polo's Transcendental Anthropology]. A research project on Polo at the University of Navarra (Pamplona, Spain 2014)

Educar: ayudar a crecer, según la propuesta de Leonardo Polo by Mayte Dasso Mut [Educating: Helping to grow, according to Leonardo Polo's proposal]. Directed by Alfredo Rodríguez Sedano and M^a Carmen Fernández Benassar. Doctoral research paper for obtaining the DEA. Universidad de las Islas Baleares (Palma de Mallorca, Spain April 14, 2013).

Algunas aportaciones para la educación desde las dualidades de la persona según Leonardo Polo by Roberto Rojas Tapia [Some contributions to education from the perspective of the dualities of the person according to Leonardo Polo]. Directed by Juan Fernando Sellés. Research paper for Masters at University of Navarra (Pamplona, Spain 2013).

ONLINE DISCUSSIONS

***Polianos* Blog: The problematic**

The blog Polianos considers a fragment from Polo on "the problematic".

<http://ieflp.blogspot.com.es/2014/07/lo-problematico.html>

***Preguntas Polianas* Blog: Was Fabro correct when he spoke of the act of being as an intensive act?**

Preguntas Polianas asks on weather Fabro was correct when he spoke of the act of being as an intensive act.

<http://preguntaspolianas.blogspot.com.es/2014/06/tiene-razon-fabro-cuando-habla-del-acto.html>

***El hábito de sindéresis* Blog: Co-existence and Freedom; the Will**

Discussion and comment son:

Post “The will as appetite or as tendency”:

<http://habitosinderesis.blogspot.com.es/2014/02/la-voluntad-como-apetito-o-como.html>

Post “Co-existence and freedom”:

<http://habitosinderesis.blogspot.com.es/2014/03/coexistencia-y-libertad.html>

***Polianos* Blog: the Mental Presence**

Discussion on weather Polo’s distinction of six types of mental presence in his latest book *Epistemolgia, creación y divinidad* involves a novelty in his philosophy.

<http://ieflp.blogspot.com.es/2014/02/la-presencia-mental.html>

Estudios Polianos* Blog: Commentary on *¿Quién es el hombre?

Discussions and commentaries on *¿Quién es el hombre?*

Post “Man facing problems”:

<http://polianos.blogspot.com.es/2014/03/el-hombre-ante-los-problemas.html>

Post “The limitations of the analytic method”:

<http://polianos.blogspot.com.es/2014/03/las-limitaciones-del-metodo-analitico.html>

***Polianos* Blog: on Existential Identity**

Discuss the implications of the expansion of the distinction “Essence and Existence”, its application to the Trinity, and whether or not the phrase “Existential Identity” can be used

<http://ieflp.blogspot.com.es/2013/11/la-identidad-existencial.html>

***Preguntas Polianas* Blog: Human Essence and the Essence of the Universe**

The blog Preguntas Polianas asks, “How is human essence distinguished from the essence of the universe?” and many other questions.

<http://preguntapolianas.blogspot.com.es/2014/03/en-que-se-distingue-la-esencia-humana.html?spref=tw>

IN MEMORIAM

In memoriam: Revista de Filosofía

Ignacio Miralbell Guerín published an In Memoriam Tribute to Leonardo Polo in the Journal of philosophy *Revista de Filosofía* of Universidad Católica de la Santísima Concepción (Chile) in its last issue: Vol. 12, nº 1, 2013.

In memoriam: Contrastes

The international Journal of philosophy *Contrastes* published an in memoriam tribute to Leonardo Polo in its last issue: vol. XVIII (2013).

INSTRUCTIONS FOR AUTHORS

1. The papers submitted for publication in the *Journal of Polian Studies* should take some aspect of the Leonardo Polo's thought as a reference point to present, to compare with other authors or philosophical doctrines, to criticize, to expand their thinking with, etc.
2. The journal is directed to a specialized audience in philosophy.
3. All works submitted for publication, both articles and reviews, must be entirely unpublished, and must be original works of the submitting author. Submissions should be accompanied with a letter to ensure this.
4. While they are being evaluated for publication or undergoing editing, they must not be submitted to any other publication. Once an article has been published, authors retain the right to use it freely, provided that they cite its original publication in *Journal of Polian Studies*.

Norms for articles

5. Articles must be sent by email to one of the members of the Editorial Board: the editor, Alberto I. Vargas (avargas@leonardopoloinstitute.org) or the assistant editor, Gonzalo Alonso (gabastarrec@leonardopoloinstitute.org). The articles must be sent in a standard and easily editable format, such as Word but not OpenOffice, not PDF. Each author will submit two versions. In one of them, any reference, direct or indirect, to himself should be omitted. Articles should be submitted by May, in order to be published in October.
6. Articles will be submitted to a double anonymous revision by peer reviewers external to the Scientific Advisory Board. They will be evaluated according to the following general criteria: the interest of the topic; the knowledge displayed of the state of the question; dialogue with the most relevant and current bibliography; the unity, clarity, coherence, equity and rigor of the argumentation; the appropriateness of the title, abstract and keywords, as well as the correctness of the English version of each of these; the proportionate extension of the text and footnotes; and the formal and literary elegance of the writing.

The Editorial Board will communicate its acceptance or rejection of the submission within a period of three months. The article will be returned to the author together with the evaluations of the reviewers. Authors whose articles have been accepted for publication will receive a set of typeset proofs, which will require immediate correction.

7. Articles should not be longer than 15,000 words including footnotes (97,000 characters including spaces). The number of words or characters in a document can easily be calculated using the word count function of one's word processor.

8. On the first page of submitted articles must be included, in addition to the name of the author, the academic institution at which he or she is employed and his or her email address. The whole article must be presented in English. Only the quotes of Polo in footnotes can be presented in their original language. The author must submit an abstract of up to 100 words and up to four keywords (also in English).

9. The section titles within the article should be formatted in SMALL CAPS—available from the font format dialog box—and be numbered sequentially with Arabic numerals: 1. 2. 3., etc. Subsection titles should be in italics, and should be numbered alphabetically: a) b) c), etc.

For example:

4. THE LAST COMMENTARIES OF THOMAS AQUINAS ON ARISTOTLE

a) The commentary on the «De caelo»

Bold text should never be used in these subtitles.

10. Footnotes should be brief. Citations within the main text should be placed between double quotation marks (“like this”); they should also be brief. Square brackets can be used to clarify a given term within a quotation, e.g. “the link between this [special situation] and the agent’s end”.

11. Bibliographical references must always be placed in footnotes, and never within the body of the text nor in a final bibliography. They must use the following format:

a) Books: R. SPAEMANN, *Ética: cuestiones fundamentales*, Eunsa, Pamplona, 1987, 113-115.

b) For collaborations in collective works: A. FUERTES, El argumento cosmológico, in Á. L. GONZÁLEZ (ed.), *Las pruebas del absoluto según Leibniz* (Eunsa, Pamplona, 1996) 47-158.

c) For articles: R. YEPES, "Los sentidos del acto en Aristóteles", in *Anuario Filosófico*, 1992 (25), 493-512.

d) For monographic issues of journals: A. M. GONZÁLEZ, R. LÁZARO (eds.), *Razón práctica en la Ilustración escocesa*, Monographic issue: "*Anuario Filosófico*", 2009 (42/1) 1-257.

12. Abbreviated references may be used in the following cases:

a) When only a single work by a given author is cited, the title may be abbreviated as follows: R. SPAEMANN, *op. cit.*, p. 108.

b) If more than one work by a given author is cited, the title must be repeated in abbreviated form: R. SPAEMANN, *Lo natural cit.*, 15; L. POLO, *Curso, cit.*, vol. 4/1, p. 95.

c) The term "Ibidem" may be used when a single reference is repeated in consecutive footnotes.

13. In order to guarantee the correct transcription of text in Greek, all such text must be formatted using the font Gentium, which is freely available for Windows, Mac and Linux (Debian/Ubuntu) from the following URL:

http://scripts.sil.org/cms/scripts/page.php?site_id=nrsi&item_id=Gentium_download

In the case that it is necessary to use characters of other languages that are not included in this font, it will be obligatory to use a Unicode font.

Norms for book reviews

14. Book reviews must be between 600 and no more than 1200 words, and must be completely original and unpublished elsewhere.

15. Except in exceptional cases, we will not accept reviews of books first published more than three years previously. The works reviewed must be first editions, or else posterior editions which have been substantially modified.

16. If it is necessary to include citations from works other than the one being reviewed, the citation must be placed in the body of the text, in parentheses, following the formatting indicated in items 11

INSTRUCTIONS FOR AUTHORS

and 12, above. If the citation is from the book being reviewed, it is sufficient to include the page number, as shown: (p. 63), or (pp. 63-64). At the end of book reviews, authors must include their name, their university or institutional affiliation (without including the postal address), and an email address that will remain valid for the foreseeable future.

17. Book reviews must be submitted to the Assistant Editor, Gonzalo Alonso (gabastarrec@leonardopoloinstitute.org).

Journal of

Polian Studies

AIMS AND SCOPE

The *Journal of Polian Studies* aims to encourage scientific cooperation and communication between researchers and academics concerning important themes of anthropology, metaphysics, and theory of knowledge. The *Journal of Polian Studies* focuses on and is inspired by Leonardo Polo's profound, wide-ranging and original philosophical proposals. Our principal aim is to publish articles that are models of interdisciplinary work and scientific accuracy, thus allowing readers to keep abreast of the central issues and problems of contemporary philosophy.



Leonardo Polo
Institute of Philosophy

