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REVIEWS & NEWS

LEONARDO Polo, *Why a Transcendental Anthropology?*

Leonardo Polo Institute of Philosophy Press 2015, 2^a Ed.

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The reason for translating “*Why a Transcendental Anthropology?*” will have most probably been the same as its first Spanish publication of 1993 like in the last chapter of “*The Present and Future of Man*”. It is a very inspiring introduction to Polo’s Transcendental Anthropology and since it is obviously a work in progress, based on a lecture given in 1987 at the *Panamerican University* in Mexico. It generates interest for stepping forward to Polo’s later works on the subject.

As the Editors state in their brief but very helpful introductions, it’s a first exploration of the theme; a proposal. But even without knowledge of other writings of Polo, the undertaking of his project is justified and the outlines of the solutions presented are convincing. The development of the transcendental approach is rather complex. This is because it has to do with intentions and concerns of the historical and systematic problems. (2). This development provides a solution that bridged the gap between classical metaphysics and the aims of modern philosophy. As Polo points out several times: the classical philosophy of the ‘object’ is still valid, if not more than ever, but it is unable to deal with the concerns of the modern philosophy of the ‘subject’ in a way that would allow for addressing the superiority of the person or transcendental freedom other than by analogy or secondary or derived philosophy. The moderns not only failed in their attempt to offer a proper understanding of their topics but also eliminated metaphysics and the real as real.

The development of the transcendental approach is convincingly solving the systematic problems by establishing an additional sphere which is transcendental to the field of metaphysics. The notions related to the superior being of the person are derived as additionally to the sphere of metaphysical being, without eliminating or corrupting

its reality or validity. Therefore the being of the person is defined as co-existence, the first transcendental Polo is introducing in this book. The co-existing is transcending the existing, while being distinct but related to it; “co-existence shows that there is growth and compatibility at the same time” (12). The same is true of the second transcendental; freedom. In contrast to Kant especially, Polo can avoid the problems of an ungrounded freedom on the one hand, and of freedom as grounding on the other; freedom is different but related to the base to which it is transcendental. A third transcendental Polo is developing is being additionally. It makes clear what all transcendentals have in common. It also allows for explaining, for example, Kant’s notion of the “*I think that accompanies all my thoughts*” by being additionally to mental operations, and in the same way helps to avoid for example, the failures of Descartes *cogito sum*.

In the context of Polo’s authentic method, the abandonment of the mental limit which he explains in detail much later in his article; additionally and its relation to co-existence becomes clearer. Additionally is explained in regard to the abandonment of the trans-operative and trans-immanent mental limit, while co-existing is expanding the transcendentals in relation to extra-mental reality; existence and essence. The transcendentals Polo is presenting are each unfolding different aspects that are in question, while being convertible. But the most fundamental is co-existence, at least along the line of the argumentation presented in this article, because it’s establishing transcendental anthropology.

Besides many topics, for example monism and self-realization, two more aspects of personal being are worth mentioning. The first is the irreducibility of the person: „Person points to many meanings, all of which are transcendental; but it means, above all irreducibility, that is, *who*. *Who* is irreducible co-existing.“ (20) Human nature can be considered as universal, but not the person and Polo adds, ‘because the person co-exists’. In connection with other explanations – each person is a *novum*. Other different aspects of additionally include overflowing and de-futurization. The description of the person is reminiscent of the definition of the person in the Franciscan tradition which has been elaborated in a philosophical context but inspired by the theological mysteries; the person irreducible or incommunicable additional act, or as Polo called it, as *actus* (60).

Several times in this book, Polo is dealing with the second topic: Interpersonality or intersubjectivity. For Polo, no modern philosopher has resolved the question of intersubjectivity (30) and he himself gives a brief outline of the topic in a later footnote (47f). On several other occasions he connects the topic of intersubjectivity to the co-being of man. Certainly the concept of co-existence implies existence with others: “the notion of one solitary person is absolutely incoherent” (30); “from the point of view of the person, community means co-existing” (32). There is no doubt that interpersonal community is only possible by means of the existent – human nature is what all men have in common. But the existence the *co-* is related to, is a different one in each of the two cases. Polo is not elaborating on this issue any further and one is looking forward to the later explanations on the topic.

JUAN FERNANDO SELLÉS, *Antropología de la Intimidad. Libertad, sentido único y amor personal (Anthropology of Intimacy: Freedom, Unique Sense and Personal Love)*

Rialp, Madrid 2013, 413 pages

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With a healthy rebelliousness, Sellés dedicates this work to Leonardo Polo’s study of the intimacy of the person. This approach is different from other anthropological visions because it works with what seems to be the most relevant of the human being, where pure perfections occur, more intense than metaphysics (called by Polo ‘transcendental personal’). This happens because the person is above the cosmos and an absolute novelty, as he/she is intended to the Creator. Sellés offers these themes to the readers so that they can unveil, in a certain way, how their personal nature is shaped, how the

constitutively perfect human act of being is acquiesced, and how the person's openness to God's transcendence is conformed (p. 91).

First, he addresses the various methods of personal knowledge that by not going to the act of being they leave a confusing knowledge, concluding that the human cognitive method that reaches the person as subject can be named 'habit of wisdom', which is innate and has the capacity to grow. With this habit of wisdom we can discover, in a natural way, our personal meaning because it is tied to the act of being and it finds in intimacy that the being cannot be considered as a fundament, but it has to be considered as granted... the person that knows him/herself is openness, is freedom, and because of this he/she is bounded to the one that gives him/her the being (83).

The human being is compound (not simple), being made up of several dimensions or layers. The first dimension is the person, the original and unique individual that each one of us is (42). The second level is the "self" or the personality, really different from the person that one is, which if it is distorted it does not represent the personal sense. As the "self" is the center of all human acts, it is the human key element where the basis of ethic rests. Therefore, its illness is ethical relativism. At the same time, the "self" is composed of two dimensions: the lower one, which activates intelligence, its aim is the truth, and its illnesses are ignorance and error; and the upper one, which activates will, its ultimate goal is the good, and its illness is to settle for minors goods. Both human immaterial faculties form the third layer of the human. The fourth layer consists of "human potencies and functions with organic support" (43).

In turn, human intimacy has many natural roots, hierarchically different among them, that in ascending order they are the following: free coexistence, the personal knowledge and the personal donal love. These three look directly to God, but they are also in charge of perfecting what the author calls the *man's essence* as far as the person wants to, and of developing the human bodily *nature* as far as the person can go. Rather than saying that these personal transcendentals are in charge of the personal perfection, the key is that they are naturally growing and also may be elevated by God. Therefore, in them, "perfection denotes little to the notion of person" (151), which is made to grow reaching what is not yet, because the person is a being of projects and if he/she opens to the future he/she promotes optimism; it is a unique personal hope, beyond time, being referred to the

new, because "God is the novelty that never gets old" (46), destiny that is not achieved in this life, but in the other.

However, after the ballast of the original sin the natural and human essence potencies became weaker. We found in them a certain distancing of human intimacy, they tend to disorder, thus they tend to moral evil. However, the "rotteness of human intimacy" (41) is the personal sin, which brings hopelessness for personal freedom and faithlessness for personal knowledge, translated into sadness, despair and anguish, losing personal sense until him/her does not even recognizes him/herself.

The first radical, the free coexistence, is the human intimacy key since the person indicates openness, "as Polo says one person alone is constitutively impossible" (44). It was said that man is a social being by nature. But in a manifestative level, that phrase is indebted because in the person's intimacy level the person is *ser-con* or *co-person*. Also, the person is free openness, not necessary but superior to it, designed for enhanced, referring to God, because it has as aim the divine acceptance if it is intended to Him. As freedom is not owned by the will but by the personal core, not desiring to correspond with the Creator means not bringing upon oneself, not accepting the person we are and not accepting the person we are called to be (45), self-denying the progressive growth until we lose the own personal being. The man's sense remains threatened and poisoned (91, where Sellés refers to Pope John Paul II's *Evangelium Vitae* Encyclical, n. 22), and also the rest of reality. The person that is more united to God can overcome evil at that level, and "as God does not have his hands tied to the means of salvation that he has provided, he can act or affect directly into each personal intimacy (227).

Then, the personal knowledge continues, which is the active truth that each one is; is our radical light, is the personal sense of each one... the issue of the personal knowledge is God "(46). This transcendental co-acts with other transcendentals and co-operates with God; leads us to personal freedom, seeking truth "for which personal freedom awaits for devoted entirely" (85). In it is where faith intervenes, its purpose is to find God, fate of its search. Faith is incomprehensible without Him and it becomes more dissatisfied the more it discovers Him. God will give to the personal knowledge the elevation of *lumen gloriae*, which will open us entirely to God. By knowing this divine being "we see us as a personal and innovative openness with

regard to Him... Therefore, to know ourselves we must know in Him who we are and what the meaning and purpose of our life is, in other words, our vocation" (93), distinct and unique, becoming person and vocation the same thing (93, where Sellés refers again to Pope John Paul II's *Evangelium Vitae*, 35). The person can know him/herself as God knows him/herself, therefore staying away from God is ignoring ourselves because He is the only one that can fully manifest our personal sense as He is the one that calls the person we are "since eternal happiness must be personal, not less" (81). In short, without God, the co-act of being human personnel does not exist and is not intelligible.

The higher dimension, which is personal love, is neither affection nor fundament. It is more than the remaining radicals, though it cannot be without them, otherwise love is not personal. The person loves by accepting, by giving him/herself and by adding donation, because the human person is divine acceptance and God accepts to give. The human person is love "especially concerning the divine being and, consequently, in respect of others" (46), "thus, we sense that the elevation of personal freedom by supernatural hope and the elevation of personal knowing by supernatural faith are both requested by the personal love and are destined to charity "(196). They are made to grow unrestrictedly in a constant novelty, being the love an encounter by unifying the various dimensions of the person, by attracting them to itself. Donal love prints a different and new hallmark that springs up unto eternal life, improving the course of practical life.

The personal transcendentals form a real intrapersonal distinction, intrinsic to the act of being, which can be elevated by God, where the relationship with Him "is the key anthropological experience" (86), showing from them the existence of God and demonstrating the divine essence that their own intimacy is. If we accept Him freely and without intermediaries, we can capture that the end or purpose of the human person is this personal God, fully knower and acceptor of the human personal being. Only the love of God gives happiness, being each one of us the ability to love Christ as a lover, we find only in Him our intimacy and He inspires our freedom to be completely happy.

LEONARDO POLO, *Lecciones de Ética (Lessons on Ethics)*

Eunsa Astrolabio, Pamplona 2013

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In 1982, the transcription of an Ethics course with the title *Lessons on ethics* given by Polo was published in the University of Navarra. Before the course was delivered, Prof. Juan Fernando Sellés made a presentation where he explained how it could be possible to write the final edition of the book from the notes and the tape recordings made by the students who attended that course.

In spite of the fact that some fragments of the notes are not complete, the book is published. As stated in the introduction, “*the specialists on this topic can take over some of the statements here said, develop them and make the most out of them*”. Because of that statement, it was preferred to title the book *Lessons on Ethics* rather than *Course on Ethics*.

From my point of view, the principle interest of these Lessons is that they go deep into topics which were already expressed by Polo in other publications. Therefore, they can be a complement and at the same time can shed more light on them. Among all those questions I would like to highlight the one

I think is the main contribution given by Polo on Ethics: Ethics is founded on three notions: goods, virtues and norms (this topic appears in chapter VII). In this sense a consideration is deserved. In the personalist thought of the XXth Century (Scheler, von Hildebrand, Hartmann, Stein, perhaps Lévinas), after Metaphysics was discredited, Ethics became the *Philosophia Prima*. This happened because Ethics was considered as the last word about the human future. There is nothing further from the Polian thought, that considers the future as the subject of freedom in its intimate and transcendental sense (*cf.* Polo, *Why a Transcendental Anthropology*, LPIP Press, 2015, 2nd edition). Ethics, according to Polo’s opinion, belongs to a dimension

of the human action because of its cybernetic character (the acts of the human person are immanent in the way of habit). Because of this idea, the foundation of Ethics is an articulation of the three notions mentioned above (goods, virtues and norms). None of them can be considered as first and exclusive with respect to the others (this has happened in historical versions of Ethics). The detailed study of these questions can be found in the other Polo's book on the topic: *Ethics: A Modern Version of its Classic Themes* (Trans. Paul Dumol), Manila (Philippines), Sinag-Tala Publishers, 2008.

Another question that must be highlighted is the one Polo explains in chapter II. In this chapter, Polo proposes an unusual interpretation of the philosophical turn from the Greek conception of *physis* as the ground of the natural phenomenon to the question about man as different from the natural ground. This turn is a *topos* in Polian thought, but now it is considered from a distinct point of view.

It's also very important to note the analysis of Will made in chapter IV. (*The analysis of the Will made in chapter 4 is very important*) The relation between *voluntas ut natura* and *voluntas ut ratio* is considered concretely. Polo has dedicated at least three books to the Will (*La voluntad y sus actos I y II* (*The Will and Its Acts I and II*), Pamplona, Cuadernos de Anuario Filosófico Serie Universitaria, Servicio de Publicaciones de la Universidad de Navarra n° 50 y 60, 1998 y "Apéndice: la voluntad como tendencia espiritual" (The Will as a Spiritual Tendency), *Lecciones de psicología clásica* (*Lessons on Classical Psychology*), Pamplona, Eunsa, 2008, pp. 289-320. A compilation of those books can be found in *Antropología Trascendental II. La esencia de la persona humana* (*Transcendental Anthropology II. The Essence of the Human Person*), Eunsa, Pamplona 2010). As Polo said many times, the topic of the Will is one of the darkest in his thought. This new book makes more accessible the investigation on this topic, and also gives solutions to concrete problems (for example, the step from the decision to the active use of the will).

The last point that I would want to emphasize is the exposition and exegesis that is made about Nietzsche on chapter V. Concretely, Polo deals with the relation that Nietzsche proposes between Will and Nothing. This little study follows which is made in *Nietzsche como pensador de dualidades* (*Nietzsche as Thinker of Dualities*), Eunsa, Pamplona 2006. As it's common in Polo, he does not make a

commentary *ad litteram*, but provides new interpretations and critics to Nietzsche's thought. One of them, which goes in the line of the Scheler's opinion, is that Nietzsche was the re-discoverer of the difference between the live and the inert. But against Nietzsche, Polo thinks it's necessary to understand this difference without a transcendental conception of reason, because with it life must be reduced to Will to Power.

JUAN A. GARCÍA, *Presente y Libertad. Exposición de la Filosofía sobre el Límite Mental de Leonardo Polo (Present and Freedom. Exposition on Polo's Philosophy of Mental Limit)*

Cuadernos de Anuario Filosófico, Serie Universitaria, Servicio de Publicaciones de la Universidad de Navarra, Pamplona 2015

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The author of this book has published other works about the Philosophy of Leonardo Polo and his Theory of Knowledge such as *El conocimiento de lo físico en Leonardo Polo* or "*Allende el límite: escritos sobre el abandono del límite mental propuesto por Leonardo Polo*". In this work he tries to show two aspects of the Polian philosophy from an innovative and very interesting synthesis. It has two parts: in the first one, it carries out the main points of Polian Theory of Knowledge and, in the other, the Anthropology. In spite of this distinction, both are linked in every way, showing that they are the two faces of the same reality. In other words, going into detail about one of them allows for a deeper study of the other.

In the first part, it presents the Polian gnoseology by putting the accent in the notion of mental presence. The following pages exposes on one hand, the starting point of the rational operations: negation and reason and, on the other hand, as the limit of knowledge. Then, and willing to show more clearly the Polian discovery of the mental

limit, philosophical issues like the own sense of that discovery, the human body and God, are studied. The later one is like anyone can figure out, if not the most, one of the very important matters in philosophy. The abandonment of the mental limit allows an explanation of that matter by the study of freedom. In that way, God appears like the culmination of the human existence.

In the second part, a study of the mental limit is presented from another very interesting notion in the Polian philosophy: freedom. In this way, two very important scopes in the thought of Leonardo Polo are related: anthropology and theory of knowledge. Every dimension of the so called abandonment of the mental limit is explained as a continuation of freedom, which is always increasing. This increasing freedom corresponds; therefore, with the extension of knowledge beyond his own limitation.

Freedom is thus set out as an anthropological issue which allows the abandonment of the mental limit or as an agent that brings to the intelligence its own themes. This proposal is considered in this work in a very clear way that contemplates philosophical issues in the proper way. If the increase of freedom consists in an extension or continuation of knowledge and this extension means new themes, then this aspect, as it appears in this work, depends on the other rendering two ways to consider the same fact.

This work therefore has a synthetic role and links very distinct issues making a deeper understanding of them. It is, finally, an exposition, as his title tries to show, of the philosophy of the mental limit, but also of Polos own possibility. If freedom is always growing or *increasing or open*, then self-limitation of the human knowledge cannot be insuperable otherwise that would imply that the human being can think more than what he has already thought. This is the main idea of this work. It is thus the way in which knowledge and freedom are related and this interrelation allows a deeper understanding of classical issues, and sets out new philosophical ones. Therefore this is an introduction to the nuclear points of the Polian philosophy and accordingly the unity of the thought of Leonardo Polo can be seen.

NEW WORKS BY POLO

Complete Works of Leonardo Polo

Eunsa has begun publishing the *Complete Works* of Leonardo Polo. Volumes currently available are:

Vol. I: Evidencia y realidad en Descartes

Vol. II: El acceso al ser

Vol. III: El ser I: La existencia extramental

Vol. IV: Curso de teoría del conocimiento I

Vol. X: La antropología trascendental

Vol. XII: Introducción a la filosofía

Vol. XIII: La persona humana y su crecimiento. La originalidad de la concepción cristiana de la existencia

Vol. XX: El conocimiento del universo físico

Vol. XXII: Lecciones de psicología clásica

Vol. XXVII: Epistemología, creación y divinidad

New volumes will appear monthly. A list of the complete plan of publications can be found in the Eunsa Editorial webpage.

New edition of: *El profesor universitario*

A new edition of "El profesor universitario" has been published in Peru. This book includes the lectures given by Leonardo Polo on university education. News about this publication can be found here: <http://udep.edu.pe/hoy/2014/ser-profesor-universitario-es-un-modo-de-ser-y-crea-caracter/>

New online edition of *La Libertad*

In 1973, the magazine *Palabra* published an interview with Leonardo Polo on freedom. Read this article here: <http://www.leonardopolo.net/docs/LibertadPalabra.pdf>

Second edition of *Why a Transcendental Anthropology?*

The second edition of Leonardo Polo's *Why a Transcendental Anthropology* has been published. It can be bought online:

<http://www.amazon.com/Why-Transcendental-Anthropology-Leonardo-Polo-ebook/dp/B00JDPT1V2>

CONFERENCES & SEMINARS

Seminar for professors (University of Navarra, February 19, 2015)

The School of Theology and the Ecclesiastical School of Philosophy of the University of Navarra organized a seminar for Professors on the topic of "Leonardo Polo's Anthropology and its Consequences in Christology" at the University of Navarre on February 19, 2015. See the program here: <http://www.leonardopolo.net/docs/Seminario.pdf>

Philosophical Conference: Intellection (Malaga, Spain, February 20, 2015)

The Instituto de Estudios Filosóficos Leonardo Polo and the Philosophical Journal *Thémata* organized a conference on Intellection in honor of Leonardo Polo and on the occasion of presenting the 50th issue of *Thémata*, which is dedicated to Leonardo Polo.

International Workshop (University of Navarra, February 27-28, 2015)

An international workshop was held at the University of Navarra (Spain) on February 27-28, 2015. The topic was "El hombre como solucionador de problemas. Investigaciones entorno a la filosofía de Leonardo Polo" [Man as Solver of Problems: Investigations regarding Leonardo Polo's philosophy]. See the program here: <http://www.leonardopolo.net/docs/D%C3%ADptico%20final.pdf> and the fotos here: <https://www.facebook.com/leonardopoloinstitute/posts/822994187772221>

Philosophical Conference: “Phenomenology of Repentance and Personal Freedom”, (Milano, April 22, 2015)

Gonzalo Alonso gave a Conference in the Università Vita-Salute San Raffaele de Milano. At the conference, he explained the Polian concepts of personal freedom and triadic structure of love.

Philosophy Seminar: "Aproximación antropológica a la esperanza y la desesperación en Occidente" (Madrid (Spain), May 5, 2015)

A Philosophical seminar was held at the Campus Tomás Moro in Madrid, Spain on May 5, 2015 with Alberto I. Vargas who discussed the topic "Aproximación antropológica a la esperanza y la desesperación en Occidente" ["Anthropological approximation to hope and despair in the Western Culture"]. Listen to the audio here: https://www.youtube.com/watch?v=kc_Qy0Vry0c

4th Castilian Days of Study (Cuenca (Spain), May 30-31, 2015)

The 4th Castilian Days of Study were held in Cuenca, Spain May 30-31, 2015 on the topic of Leonardo Polo's Course on the Theory of Knowledge, vol. 2. The program can be found here: <http://www.leonardopolo.net/docs/Cuenca.pdf>

Paper about Polo in the MIT (Boston) by Caludia Vanney

Professor Claudia Vanney presented a paper “Personal Action and Quantum Mechanics. Are We Lacking a Better Epistemological Framework?” in the Conference titled “Science and Personal Action: Human and Divine” which was held in the MIT (USA), between July 17th and 18th 2015.

International Workshop in Argentina

Professor Dolly Arancibia convocated the first International Workshop on the Permanent Research Seminar on Leonardo Polo at the Studies Center *Raffaella Cimatti* (San Juan, Argentina), the 6th August 2015. Here is the link to its webpage: <https://centrodeestudioraffaellacimatti.wordpress.com/2015/08/09/224/>

Conference in Netherlands

Professor Dann van Schalkwijk gave a conference titled “Developing Freedom in a Corporate Setting - Insights from Leonardo Polo’s Philosophical Anthropology”, in the *Common Sense Society* in Heemskerk, September 6th 2015.

Conferences in Philippines

Professor Aliza Racelis gave a Confernece in the Tagaytay Conference Center of Philippines with the title “Leonardo Polo’s Transcendental Anthropology: Implications for Business and Economics Research”, on the 22th July 2015.

Dr. Aliza Racelis' paper *The Leader as Friend: Implications of Leonardo Polo’s Friendship in Aristotle for Humanistic Corporate Governance* was made possible through the funding from the Central Bank of the Philippines' Professorial Chair grant. Dr. Racelis delivered the paper at the Central Bank in Manila on October 19, 2015. The Discussant assigned to comment on her paper was Dr. Oscar Bulaong, Jr. from the Ateneo de Manila University. The Programme is available here:

<http://www.bsp.gov.ph/publications/media.asp?id=3891>

Conference in the University of Amsterdam

Daan van Schalkwijk gave a conference in the University of Amsterdam titled “4 Paradoxes about Our Personal Desires that will Make You Wonder”. Here is the link to the video: <https://www.youtube.com/watch?v=f0YPwXL5Ez8>

STUDIES & ARTICLES

Leonardo Polo: A Brief Introduction

The book of Roderrick Esclanda and Juan Fernando Sellés, *Leonardo Polo: A Brief Introduction*, LPIP Press, 2015 is now published, it can be bought online: <http://www.lulu.com/shop/roderrick->

esclanda-and-juan-fernando-sell%C3%A9s/leonardo-polo-a-brief-introduction/paperback/product-22305319.html

Studia Poliana n° 17 (2015)

Studia poliana has published its issue no. 17, which focuses on connections of Leonardo Polo's and Xavier Zubiri's philosophies.

1. M^a Idoya Zorroza, *La prosecución realista del conocer humano: Xavier Zubiri y Leonardo Polo*

2. Carlos Ortiz de Landázuri, *La substancia como esencia fenomenológica en Zubiri y Polo. Una revisión de Aristóteles a través de Husserl y Hegel*

3. Blanca Castilla de Cortázar, *La persona desde el punto de vista transcendental: Zubiri y Polo*

4. Francisco Güell and José Ignacio Murillo, *Una aproximación al problema mente-cerebro desde Xavier Zubiri a la luz del pensamiento de Leonardo Polo*

5. Juan José Muñoz García, *Antropogénesis y trascendencia: el enfoque personalista de Polo y Zubiri*

6. Jorge Mario Posada, *Inicio objetivante del inteligir humano en conjunción con el sentir (primera parte). Libre glosa a la teoría del conocimiento de Leonardo Polo*

7. Urbano Ferrer Santos, *El anclaje antropológico de la ética: dos contribuciones relevantes*

New Journal: Estudios Filosóficos Polianos

The *Centro de Estudios Raffaella Cimatti* of Argentina has published the second issue of its new Journal *Estudios Filosóficos Polianos*, which includes articles by Juan Fernando Sellés, Josu Ahedo Ruiz and Diego Cazzola Boix.

<https://revistaestudiosfilosoficospolianos.wordpress.com/2015/10/23/estudios-filosoficos-polianos-numero-2-2/>

Introduction to the Complete Works of Polo

Ignacio Falgueras Salinas, Emeritus Professor of the University of Malaga (Spain) has published the *General Introduction to the Complete Works of Leonardo Polo*, in *Obras Completas volumen I. Evidencia y realidad den Descartes*, Eunsa, Pamplona 2015, 13-82.

Miscelánea Poliana nº 49 (2015)

Miscelánea Poliana, no. 49 (2015) includes the following studies:

1. Blanca Castilla (Madrid, España), *Antropología trascendental y fundamentación de la dignidad humana*
2. Javier Rospigliosi (Lima, Perú), *Economía: conceptoides y judicoides*
3. Juan Fernando Sellés (Pamplona, España): *Leonardo Polo: una breve semblanza del maestro y amigo*

Miscelánea Poliana nº 50 (2015)

Miscelánea Poliana, no. 50 (2015) presents three articles on pedagogy and Leonardo Polo's philosophy.

1. Paloma García Briones, *Importancia de la relación educativa en la enseñanza secundaria. Ideas de Polo y Esteve*
2. Elena María González Karadima, *Educación: clave para la personificación. Un análisis según la filosofía educacional de Leonardo Polo*
3. Miguel Alfonso Saiz Fernández, *Ayudar a crecer: la finalidad de la acción educativa y directiva a la luz del pensamiento de Leonardo Polo*

The complete issue can be found here: <http://www.leonardopolo.net/revista/mp50.htm>

Thémata nº 50 (2015)

The journal Thémata dedicated its 50th issue to Leonardo Polo. The issue includes the following articles:

- Jacinto Choza (Universidad de Sevilla), *La intelección primera.*
- Alejandro Rojas (FICUM, Málaga), *El bien y la intelección según Platón*
- Javier Hernández-Pacheco (Universidad de Sevilla), *Intelecto agente, forma formarum, libertad. De Aristóteles a Hegel, y vuelta a Tomás de Aquino.*
- Jesús de Garay (Universidad de Sevilla), *Inteligencia y dialéctica en Proclo.*

Juan Fernando Sellés (Universidad de Navarra), *La raíz y cúspide de la intelección humana: el intelecto agente. Una comparación entre Tomás de Aquino, Buenaventura y Leonardo Polo.*

Francisco Rodríguez Valls (Universidad de Sevilla), *El intelecto humano en Spinoza*

Fernando Haya Segovia (I.E.S. Hermanos Machado), *El esquematismo trascendental kantiano a la luz de la doctrina del límite mental.*

Juan J. Padial (Universidad de Málaga), *El tratamiento hegeliano de la intelección como refutación de la teoría del conocimiento nominalista.*

Urbano Ferrer Santos (Universidad de Murcia), *Intelección y conciencia en Husserl*

Alberto Ciria (Munich), *La luz como yugo, la verdad como no-ocultamiento y el alma como aspiración. Un comentario a: Martin Heidegger, De la esencia de la verdad.*

Carmen Segura Peraita (Universidad Complutense de Madrid), *Gadamer: la comprensión es anterior. Una alternativa al sujeto-objetualismo*

Juan A. García (Universidad de Málaga), *La intelección según Leonardo Polo*

Gonzalo Alonso Bastarache (Universidad de Navarra), *La estructura acto-objeto como estructura de la intelección en Scheler y Polo*

Miguel Martí Sánchez (Universidad de Navarra), *El conocimiento habitual como condición de posibilidad de la metafísica*

M^a Idoya Zorroza (Universidad de Navarra), *Leonardo Polo y la intencionalidad: la revisión y reactualización de un concepto clásico*

Commentaries to Polo's Thought about Economy (edited by Juan A. García González)

Comentarios al pensamiento de Leonardo Polo sobre economía, edited by Juan A. García González, in collaboration between IEFPLP and AEDOS, Bubok, Madrid 2015, contains the following three studies of Leonardo Polo's thoughts on economics:

Miguel Alfonso Martínez Echevarría, *Economía y producción en el pensamiento de Polo*

Ignacio Falgueras Salinas e Ignacio Falgueras Sorauren, *La posible y dispar ayuda entre filosofía y economía en relación con algunos problemas básicos de la teoría económica actual*

Rafael Rubio de Urquía, *Los radicales humanos en la economía en la concepción de Leonardo Polo en 1990*

Duns Scotto's philosophical crossroads from Leonardo Polo's point of view by Juan A. García González

La encrucijada filosófica de Duns Scotto ante la mirada de Leonardo Polo, a study of Dun Scotus in the light of Leonardo Polo's philosophy has been published by Juan A. García González in Editorial Académica Española in 2014

Philosophy and Economy, by J. I. Falgueras Salinas and I. Falgueras Sorauren

Both professors have together published an article about the topic: "La posible ayuda de la filosofía a la Economía", in *Filosofía de la Economía*, in print, 2015.

Three Aritcles by Juan Fernando Sellés

Professor Sellés has published three articles with Polian content: "Universidad: índole entronque de los saberes e interdisciplinariedad", *Mercurio Peruano*, XCV/525-6 (2012-3) 169-192; "Si el amor es acto o virtud de la voluntad", *Agora*, 33/1 (2014) 193-210; "¿Con qué nivel noético se conoce la ley natural?", en *Ley y razón práctica en el pensamiento medieval y renacentista*, Pamplona, Eunsa, 2014, 287-299; "Universidad y empresa. La universidad como empresa y la simbiosis entre la empresa y la universidad", *Boletín de Enseñanza en Educación Superior* (Universidad de Cuyo) 9 (2013) 95-130

Conquering Mental Castles by D. van Schalkwijk

Daan van Schalkwijk has published online the following article with a Polian inspiration: "Conquering Mental Castles", *Mercatornet* (October 28, 2014). Available at: http://www.mercatornet.com/articles/view/conquering_mental_castles/15036 (last accessed June 12, 2015).

The Neurogenomic Paradigm: Anthropological Dimensions and Freedom in the Care of the Patient by Jon Lecanda and Alberto I. Vargas

Jon Lecanda and Alberto I. Vargas have published the following article: "El paradigma neurogenómico: Libertad y dimensiones antropológicas del paciente", *Scientia et Fides*, Torun, Vol. 3, n. 2.

Deimus and Phobus: Modern Revival of Mythology and Self-Destination Opportunity by Alberto I. Vargas

Alberto I. Vargas has published the following article "Deimus y Phobus: la reposición moderna de la mitología y la oportunidad de destinarse", *Claridades. Revista de Filosofía*, Málaga, Vol. 7, pp. 59-73. Here is the link: http://www.filosofiaenmalaga.net/claridades/7_2015/Vargas.pdf

The Dualities of Ethics by Juan Fernando Sellés

Power Point Presentation of "The Dualities of Ethics" by Juan Fernando Sellés has been uploaded in the Journal of Polian Studies webpage: <http://www.leonardopoloinstitute.org/issues.html>

The Leader as Friend by Aliza Racelis

Power Point Presentation of "The Leader as Friend" by Aliza Racelis has been uploaded in the Journal of Polian Studies webpage: <http://www.leonardopoloinstitute.org/issues.html>

RESEARCH WORKS ON POLO

El crecimiento personal a través de los hábitos en Leonardo Polo, Francisco Manuel Villalba, Doctoral Research paper for obtaining the PhD, directed by Urbano Ferrer, University of Murcia, December 4th 2015.

La crisis antropológica de occidente y el crecimiento personal según Leonardo Polo, by Alberto I. Vargas, Doctoral Research paper for obtaining the PhD, directed by Juan Fernando Sellés. University of Navarra (Pamplona, Spain March 6 2015).

El crecimiento de la libertad trascendental según Leonardo Polo, by Ana Isabel Moscoso, Doctoral Research paper for obtaining the

PhD, directed by Juan Fernando Sellés. University of Navarra (Pamplona, Spain March 7 2015).

Objetivos, competencias y hábitos: una propuesta en torno a los fines de la acción educativa desde la antropología de Leonardo Polo, Elda María Millán Ghisleri, Doctoral Research paper for obtaining the PhD, directed by José María Barrio Maestre and Consuelo Martínez Priego, Complutense University of Madrid, March 25th 2015.

Filosofía biológica de Leonardo Polo, José María Torres, Doctoral Research paper for obtaining the PhD, directed by Juan José Sanguinetti, Pontifical University of the Holy Cross (Rome), June 9th 2015.

La inmaterialidad del conocimiento según Leonardo Polo, Juan Carlos González, Research Paper for obtaining the Philosophy Degree, University of Navarra, 2015.

Lenguaje y confianza familiar y social. El sentido de los diversos niveles lingüísticos en la familia según L. Polo, Guillermo Callejo, Research Paper for obtaining the Master Degree, Directed by Juan Fernando Sellés, University of Navarra.

ONLINE DISCUSSIONS

Polianos Blog: Agnosticismo

The blog Polianos considers a fragment from Polo on "the impossibility of thinking God".

<http://ieflp.blogspot.com.es/2015/03/conocimiento-de-dios.html>

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

Preguntas Polianas asks on the relation between freedom and truth.

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

El hábito de sindéresis Blog: Transcendental Anthropology

Guideline for the Transcendental Anthropology of Leonardo Polo

<http://habitosinderesis.blogspot.com.es/>

Translating Polo Blog: Fundamento y sentimientos

The *Translating Polo* blog is discussing the better way for translating the Polian Spanish concepts 'fundamento' and 'sentimientos'.

<http://translatingpolo.blogspot.mx/2015/06/how-to-translate-sentimientos.html>

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.

INSTRUCTIONS FOR AUTHORS

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 follow the MLA Citation Style. Synthetically, this means a reference like this between brackets in the text (Polo 2007, 45) which refers to a final bibliography in which the complete reference of the work cited is included. If a work must be cited more than once, follow the same way. A complete and

INSTRUCTIONS FOR AUTHORS

simple guide to the MLA Citation Style is available here: <https://library.concordia.ca/help/howto/mla.php>

12. The reference to Polo's texts must be always written in English in the body of the article, but can be in Spanish (or another language where applicable) in the footnotes. A guide for the translation of Polo's terms can be found here: <http://translatingpolo.blogspot.de/p/translation-guide-for-polian-terms.html>.

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 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).

