

# azafea

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### ANALYTICAL SUMMARY

Emanuele LACCA

New perspectives in the study of “The School of Salamanca”

Azafea. Rev. filos. 18, 2016, 29-40

This contribution aims to rebuild some moments that have distinguished themselves in the study of the School of Salamanca during the last two years. The article will start from the conclusions of the conference *Nuevos acercamientos a la historia de la Escuela de Salamanca* (Salamanca, October 29-31, 2014), where it was explored the way to understand how School of Salamanca can be studied nowadays and how these studies go through the new necessities of contemporary society.

Alfredo CULLETON

The Masters and the teaching of philosophy in the first University of Latin America

Azafea. Rev. filos. 18, 2016, 41-54

The purpose of this article is to contribute to that part of the history of philosophy called Scholastica Iberoamericana, through the reconstruction of the foundational matrix of the first Latin American universities, giving special attention to the Universidad de San Marcos, and two of its most distinguished teachers, which are Jerome Valera and Juan de Espinosa Medrano.

M.<sup>a</sup> Idoya ZORROZA

Perspectives and relevance of the study of Francisco of Vitoria  
Azafea. Rev. filos. 18, 2016, 55-79

The article aims to make a *status quaestionis* over the research about the founder of the School of Salamanca: Francisco de Vitoria. The paper reviews the landscape of studies on Vitoria, and also the situation of the editions of his academic lessons and his «Relectiones». It considers as well the main lines that are worked in contemporary investigation as well as the various research centers and groups.

EDDY F. PINZÓN RUGE

From individual to citizen of the world, the contribution of Francisco de Vitoria to the postmodern cosmopolitanism  
Azafea. Rev. filos. 18, 2016, 81-112

Faced with a human being who is no longer understood as a political animal after being considered as a *personal universe* (which has structured its own existence from the primacy of himself and in which the relevance of their is questioned), has led to question the effectiveness of a real social link between this human-being and its congeners. It's in this context that it is imperative to understand how is it possible that human beings can transform this individualistic perspective to come to regard themselves and his peers as citizens of the world. For that, we'll analyze the contribution of Francisco de Vitoria to the construction of the road through which the individual truly becomes a member of the *Orb*, committed to his society: the society of mankind.

David JIMÉNEZ CASTAÑO

Domingo de Soto: a brief bibliography to start the study of his Essays and Thought  
Azafea. Rev. filos. 18, 2016, 113-128

The aim of this work is to offer a brief bibliography about the Spanish philosopher and theologian Domingo de Soto to those readers who want to start a study about his thought.

María MARTÍN GÓMEZ

Present and future of fray Luis de León

Azafea. Rev. filos. 18, 2016, 129-145

This paper presents an investigation on the state of the art in the studies about the philosophy of fray Luis de León. The article constitutes a bibliographical revision of the investigations that have been done since 1991, the year of fray Luis's 4th death anniversary. Since it is impossible to include all published papers from recent years, the article proposes a classification of the existing studies in four important sections: commemoration of anniversaries, translations of manuscripts, philosophical studies and conclusions.

José Ángel GARCÍA CUADRADO

Domingo Báñez: between controversy and forgetfulness

Azafea. Rev. filos. 18, 2016, 147-169

During the last twenty years, there has been a growing interest for the philosophical ideas of the Dominican Domingo Báñez (1528-1604), as evidenced in the voices of philosophical dictionaries, textbooks on history of philosophy and translations of his works. There is a particular interest in his contributions to the theodicy (*premotione physica*, God Almighty, freedom), metaphysics (*actus essendi* as first act) and the philosophy of law (obligation of the international arbitration).

Ángel PONCELA

Suárez's proofs of God existence: the demonstration of the objective character of «Metaphysical Disputations»

Azafea. Rev. filos. 18, 2016, 171-189

This article analyzes the three tests of the existence of God who presented the thinker Francisco Suarez in his famous *Metaphysical Disputations* (XXIX). In addition to the speculative interest and the degree of penetration of the author in the proofs, these are an example in itself to determine the specificity of Suarez's interpretation of Metaphysics. Specifically, Suarez a

priori shows the existence of a single and necessary entity in the third of the demonstrations, deducing it from the attribute of the unit. The distinction of reason attributes, bears witness to the different character of Suárez's metaphysics. Meanwhile, the two previous tests of empirical nature, are intended to clean up the remains of philosophical paganism who were present in some of the physical evidence used by the first Scholastics. These were times of an apologetics battle within the Church, and Suárez, a member of the Jesus Society, reflects in all these tests the relevance of both material and intellectual instruments to be employed in the defense of the Catholic faith.

M.<sup>a</sup> Isabel LAFUENTE GUANTES

Relationship between the Eternal law and the Human law in Francisco Suárez  
work: the common good  
Azafea. Rev. filos. 18, 2016, 191-211

This article shows Francisco Suárez's conception of the eternal law, the natural law and of the human law. It also analyzes their different characteristics, and its relation with Suárez understanding of the *common good*. For me, the relation between law and natural law constitutes the basis to give solution to the nominalistic conflicts of the period. Those conflicts went so far as to deny the existence of *true justice* in the civil law, and to understand that morality, being a fiction of *human* nature, is the necessary condition in order that the civil law and the legal right achieve the common good in society.

Laura FEBRES-CORDERO PITTIER

Political animal and scattered animal? The identity of the aristotelian man  
Azafea. Rev. filos. 18, 2016, 215-226

Among the Aristotelian fragments that qualify man as a political animal, the lines 487b33-488a13 of *Historia animalium* –in which Aristotle points out some differences in the ways of life and the actions of certain animals–, have recently acquired great relevance. However, just as it happens with the most acknowledged references to the *zoon politikon*, the fragment brings great difficulties for the political way of life appears in comparison and contrast

with other three ways of life: the gregarious, solitary and scattered ways of life. Accordingly, this article will try to understand the place of man in regards to the four aforementioned ways of life, considering that Aristotle seems to state that man “dualizes” between the political and the scattered ways of life, with the objective of understanding one of the main foundations of Aristotle’s political theory.

Rodolfo GUTIÉRREZ SIMÓN

Dimensions of the body and moral knowledge in Ortega y Gasset philosophy  
Azafea. Rev. filos. 18, 2016, 227-244

The aim of this article is to distinguish four dimensions in the philosophy on corporeality in Ortega y Gasset works. Then, it will be shown the decisive importance of the human body in knowledge and, specially, in moral knowledge. It will be taken a critical approach, taking into account the difficulties and virtues in the Orteguian view about this subject.

Lizbeth SAGOLS

The human dimension of the “femenine” in Emmanuel Levinas philosophy: limits and for ethics  
Azafea. Rev. filos. 18, 2016, 245-259

The article aims at reading ethical and philosophical texts and offering historical comparisons, in order to analyze the contributions and limits for the ethics of the concept of the “feminine” as a human dimension in the philosophy of Levinas. The main concern of the article is the current rescue of the feminine by multiple trends of thought which are external to philosophy. And it seems very important to discover how philosophy can contribute to these trends. The article distinguishes between the “feminine”-woman and the “feminine”-human and suggests that the latter provides the philosophical understanding of the transformer and fertile character of the feminine from the “own becoming of non-being” manifested in the erotic ecstasy. However, the ethical communication in the sensitive level is still pending, and this one is a task that must be assumed by the contemporary philosophy.

José Manuel CHILLÓN

History, Historical and Historicity in Heidegger

Azafea. Rev. filos. 18, 2016, 261-280

In order to the “Historie” is possible as “Geschichte”, that is, so that the events are more than mere collections of past vestiges, it is necessary that the historical (geschichtlich) of history is understood as enshrined in the historicity, in Geschichtlichkeit. In § 6 of the Introduction to ‘Being and Time’ Heidegger understands that the historicity refers to the temporality of Dasein, to its finitude. Thinking the historicity requires, as its main task, overcoming history as history of entities, in terms of history of forgotten being. And, of course, to think the being, the happening of being and Dasein which, as such event, is being, is occurring, it is historicizing.

Adriana ROMERO

The role of the habitual dispositions (ἔξεις) in the constitution of practical identity under the Aristotelian perspective

Azafea. Rev. filos. 18, 2016, 281-291

Aristotelian ethics, being based on virtue, centers its attention on the dispositional aspect that motivates moral action, in other words, it explains the moral action from the habitual dispositions of agent. The reference to this dispositional component provides insights for the understanding of various philosophical topics, including the problem of practical identity. The aim of this paper is to describe the Aristotelian concept of ἔξεις (habitual dispositions) in order to highlight its role in the constitution of practical identity.