

The purpose of this volume is to inform the Brentanian community, through its main organization, of the research carried out on Brentano and his school in the Ibero-American countries. With this aim, we have collect-
 10 ed original texts of several researchers from various countries (Spain, Portugal, Argentina and Brazil)¹. Even though many of these authors have already published in English and/or German, such works are merely a small part of what they have produced in their own native languages.

The main Spanish philosopher of the twentieth century, José Ortega
 15 y Gasset, studied in Germany at several universities, including Marburg, where he came into personal contact with Cohen and Natorp. This contact marked the first stage of his intellectual evolution, in which Marburgian neo-Kantianism, mainly due to its “anti-subjectivism”, played a predominant role. However, like so many other members of his generation, Ortega
 20 quickly developed a strong dislike for this school due to what he considered its tendency toward systematic rigidity and its pleasure in fitting everything into a previously conceived conceptual scheme². It is this displeasure that led him to be receptive to the new trends that appeared in Germany in the first decades of the twentieth century in the direction of an overcoming
 25 of neo-Kantianism, both on the side of the philosophy of life in general and of phenomenology in particular, from which the demand for intuitiveness seduced him. In this way, Ortega began the Spanish reception of phenomenology through his famous and influential “Revista de Occidente”. It is in this context that Brentano entered the Spanish-American world, with

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¹ Although the researchers participating in this volume are a significant part of the totality, we note that, for different reasons, various authors who have made relevant contributions on the subject in question have not been able to participate in this project. We will mention some of them below.

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² On Brentano’s relation with neo-Kantianism, see Amoedo, Margarida. 2002. O valor da fenomenologia na superação de neokantismo. *Phainomenon* 5/6. Lisboa: 251-69. Also Ferrater Mora, José. 1967. Ortega y Gasset: etapas de una filosofía. In *Obras Selectas*, Tomo 1. Madrid: Revista de Occidente: 117-88.

Ortega being the source of the first reference to Brentano that can be found in Spanish³. Moreover, these references function as a call for attention to the importance of this philosopher⁴, something that, given the pre-eminence of his figure in Spanish philosophy at the beginning of the 20th century, it could not remain without consequences and, in fact, it did not. It is 5

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- 3 “Brentano’s brilliant pamphlet, which formulated for the first time, against Kant, what I consider the essential principle of the new ethics, is titled *Vom Ursprung sittlicher Erkenntnis*. Brentano’s ideas on psychology and ethics failed to ignite in the nineteenth century and, in contrast, in the form given to it by his disciples – Husserl, Meinong, Marty, etc. – have quickly triumphed in the few fast-passing years of the twentieth century.” Ortega y Gasset, José. 1923. Introducción a una estimativa “Qué son los valores”. In *Obra Completas VI*: 317-37. My translation. Cited by Sanchez Migallón, Sergio. 1996. “Die Rezeption Brentanos in den spanischsprachigen Ländern,” *Brentano Studien* 6: 315-22. 10
- 4 “The great style of thought has been lost long ago in Europe and has been confined to an occasional physicist. We speak, we drone on, we need pages and pages to hide our dialectical misery, our lack of lean, brief and elastic muscle that gives the accurate blow of the test. I have not personally known anyone in my time who has this sober rigor of authentic rational efficiency. I have only known about one without having to have discovered him. (In parenthesis, a curious phenomenon that attracts reflection: how can one live in Germany during the years that I have lived without being told by someone retired in Zurich that there lived a wise man of an ancient species for whom thinking was not writing, but forging the three, the four, the five arguments that each problem requires? This means that also in Germany intellectual life was deformed, sullied by administrative and political habits and interests: the ‘professedness’, the ‘schools’, etc. Things, fortunately, are changing. The best spirits are deciding to shake off all those impurities and adopt the pure sporting activity, the only one that allows the absorption of the maximum of truth possible in each epoch. Today, many are aware ... that an old-style scholar, Francisco Brentano, was living in Zurich, thrown out of his chair in Vienna. From this man has been born all the profound philosophical reform that today begins to impose itself on the world. In 1917, near the age of eighty, he died, as the Chinese say best, ‘he greeted the world’. The day before I was still working on some arguments about the theory of relativity, published by Einstein in 1916. In Toledo I had the opportunity to discover Einstein this exemplary figure of a thinker, who for the same reasons as me, had remained hidden, nonetheless live in the same city. I still remember that in 1911, when I was asking Cohen about his contemporary, I could only extract this phrase: ‘It cannot be denied that he is a sharp mind’. All my devotion and gratitude to Marburg are inexorably compensated by the efforts I had to make to drill it out of its narrowness to the high seas).” Ortega y Gasset, José. 1926.: *La metafísica y Leibniz*. In *Ortega y Gasset, Obras completas III*: 432-433. My translation. Cited by Sanchez Migallón, Sergio. 1996. „Die Rezeption Brentanos in den spanischsprachigen Ländern,“ *Brentano Studien* 6: 315-22. 15 20 25 30 35

Ortega's references to Brentano that aroused interest in this author among the former's disciples (García Morente, José Gaos, Zubiri), from whom the first translations of Brentano into Spanish were to come.

This first wave of reception was abruptly cut off with the onset of the Spanish Civil War, which caused the migration of Ortega and his disciples to Latin America. Ortega and García Morente taught in Argentina, José Gaos will do so in Mexico. After the turbulent times of the Second World War, while Gaos remain in Mexico, Ortega, for his part, will set up residence in Portugal, and only Garcia Morente will have to return to Spain. It is not by chance that the timid interest for Brentano that revives in post-war Spain arises through García Morente, whose magisterium exerted a strong influence. It will be his disciples who, on the one hand, will assume the task of translating Brentano into Spanish; on the other, additionally, they will begin the study of Brentano proper, which crystallizes in texts that concentrate on the thought of the author that occupies us. Beyond a couple of articles published between 1948 and 1953 (Rodriguez Saenz (1948), Rubert and Candéau (1953)), it is worth noting the appearance of the first monograph on Brentano in Spanish, authored by Miguel Cruz Hernández in 1953, which to this day remains the only general presentation about the author in Spanish. This monograph was followed by other studies, already on specific topics (Saue Alvarez (1961), Millán Puentes (1979)). But, while it must be said that this second generation initiates Brentanian studies in Spain, it must also be observed that these studies appear in small numbers and with a certain discontinuity. Nevertheless, we maintain that all of them must be regarded as a whole since, ultimately, they refer to the decisive influence of García Morente on his return to Spain.

If we cross the ocean and move from Spain to Latin America, then we must begin by observing that even though the Spanish intellectuals who migrated to Latin America in the wake of the civil war left a deep imprint on Latin American thought, this does not apply in particular to studies on Brentano. Brentano entered Latin America recently, starting in 2000 and through a reception almost totally independent of the Spanish one, whose paths we shall outline later. But if the reception of Brentano in Latin America was belated, unlike the one in Spain in the first two stages analysed, it was extremely intense, which is evident in the fact that it produced three anthologies and rapid multiplication of articles almost immediately. Even if the intensity of Brentanian reception in Latin America was one of its

distinctive features, two others, no less important, are that it is no longer limited to Brentano as an isolated figure, but rather included his school as such, on the one hand; and, on the other, that it is not limited to the scope of the Castilian-speaking countries, but had a strong expression in Brazil. The process of receiving Brentano in the Portuguese language, which has its background in the works of João Paisana in Portugal and his reception in the sphere of phenomenology and hermeneutics, did not give rise to a process of translations. Rather, this process started in Brazil. The situation of translations into Portuguese was totally different from those in Spanish, as it was limited to short texts and some selected passages of major works.

If the Latin American reception was characterized by its relative intensity and concentration, this trait is shared with what was happening in Spain during the same years. That is why, at least in a purely temporal sense, it is possible to group both movements within the same period.

In summary, we can distinguish three stages of the reception of Brentano in Ibero-American countries:

- a. 1913-1933: first contact with Brentano in the Ibero-American world focused on Spain and on the figure of Ortega y Gasset and characterized by the production of translations;
- b. 1945-1990: return to Brentanian studies linked to the figure of García Morente in the post-war period, with the appearance of the first studies on the author;
- c. 1990/2000: extension of the reception of Brentano from Spain to Ibero-America as a whole, with the emergence of an autonomous interest in Brentano in the new continent, its marked intensification thereof expressed in the diversity of authors, number of publications, dissemination organs and lines of work.

Now, if the amount of material produced in the last decade is respectable and shows some continuity, a striking characteristic of it lies in its diversity. This allows us to affirm that, to this day, something like an interpretive Ibero-American tradition with distinctive accents has not been developed. For that reason, it is not possible to speak of “the” Brentanian reception in Ibero-American countries as a unity. But not only from the hermeneutic

point of view, but also from the purely factual one, this lack of unity is verified, because individual works in the great majority of cases remain unconnected and with no knowledge of one another.

The aforementioned situation can be largely explained by three factors
5 that are not exclusive to Brentanian research:

- a. The Latin American world grew intellectually dependent on metropolises that were, in turn, not producers of original philosophy, but rather themselves the reflections of the movements that took place in France,
10 England and Germany. It is not surprising then that both the Iberian and the Latin American reference centers are the same: Germany, France, England and, increasingly in recent decades, the United States;
- b. Enormous distances have always established factual geographic barriers
15 that are unparalleled in Europe;
- c. Even though there is an extreme linguistic proximity between Spanish and Portuguese, historical and, mainly, geopolitical reasons have contributed to the linguistic wall being presented as impervious.

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If we take the preceding points into account, it can be understood that it is not out of place to indicate that the present volume is a significant event in Ibero-American research on Brentano; not only because it appears abroad as a whole for the first time, but also because it takes internal contact with
25 itself.

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The fact that Brentanian reception in Ibero-America is marked by a certain heterogeneity does not prevent general characterization of its traits. In this sense, is important to observe – completing and reaffirming what was already said by Ortega y Gasset – that Brentano did not enter Ibero-
30 America as an individual author and, to put it another way, by himself, but through other traditions linked to him and that have been decisive in this cultural space. Precisely for this reason, the reception of Brentano has developed in five trends, each of which privileges diverse aspects of his thought:

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- a. The traditional and strong presence of Aristotle and scholasticism in Spain has been a decisive factor, so that the reception of Brentano in

this country emphasizes its links with the Stagirite. The expression of this fact is the direct or indirect link between Brentano's studies on Aristotle and the third part of his translations to Spanish in Spain;

- b. The interest in Brentano in Ibero-America was very commonly linked 5
to the establishment of historical roots of authors that have wide dissemination in this cultural space, as is the case with Heidegger, primarily, and, to a lesser extent, Husserl;
- c. The strong presence of Heidegger in Ibero-America since the 1960s, 10
which continues to this day⁵, has led to an indirect reception of several currents, including, certainly, phenomenology and neo-Kantianism, but also to a lesser extent Brentano and his school. The Brentano that is of interest here is the one linked to Aristotle and, for this reason, it is no coincidence that this Ibero-American trend intersects with the Spanish 15
tendency that links Brentano to its Aristotelian and scholastic roots. A common feature for both instances is how interest is directed primarily to the metaphysical Brentano;
- d. Certainly, the presence of Husserl in Ibero-America is much smaller 20
than that of Heidegger, the former being not infrequently mediated by French phenomenology (if not by Heidegger himself), but it has acquired a high level of technicality that has led to an opening up to Brentanian research. Those who come to Brentano as a precedent of phenomenology prioritize, on the one hand, descriptive psychology, and 25
on the other focus on the notion of intentionality and its evolution (the recurrent themes being the discussion around the content-object distinction).
- e. Another line of reception completely independent from the previous 30
one is given by philosophy of mind, a branch of philosophy of growing presence in Ibero-America in the last decades present in philosophical cultures linked to the Anglo-Saxon tradition. In this case, interest is not directed towards the philosophy of Brentano in general or to its descrip-

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⁵ It is to José Gaos that we owe the first translation of "Being and Time" into Spanish and the first introductory studies on Heidegger.

tive method, but again to the concept of intentionality and, eventually, to the classification of psychic phenomena.

- f. If there is a certain pre-eminence of a link either to continental philosophy or to Anglo-Saxon philosophy in the three previous points, in the fifth and final point of reception it is characteristic that Brentano is mainly approached as a previous figure to the “*parting of the ways*” and this, to a certain extent, can be seen as decisive for the development of both traditions. Brentano appears here in the context of an interest in reconstructing the origins of contemporary philosophy through consideration of its sources in the 19th century. In this case, the previous themes are not absent, but the emphasis lies on the interrelationships of the Brentano School with other nineteenth-century trends such as neo-Kantianism, hermeneutics, phenomenology and analytical philosophy.

Even though the topics covered by the texts presented here were freely and spontaneously chosen by their respective authors, they provide, as a whole, an adequate global vision of Ibero-American studies on Brentano because they are, in their own heterogeneity, illustrative of the five existing trends in the investigation of the subject that we have already mentioned. While some texts lean towards the Aristotelian horizon of Brentanian thought (Torrijos-Castrillejo, Sanchez Migallón, Gallardo González), others do so because of Brentano’s relationship with Husserl (Niel). Furthermore, some do so for their contribution to the philosophy of mind (Marques, Alves) and others, finally, seek a deepening of the knowledge of the context of this thought (Gonzalez Porta)⁶.

To conclude, it should be observed that although there is no such thing today as an autonomous Brentano-Forschung in the Ibero-American countries, as we have pointed out, it can not be overlooked that, taken as a whole, the process of the last years has tended towards its formation. An important sign of such a trend is the fact that in the last decade there has been an

⁶ Significant researchers who did not participate in this volume can also be included in these groups, for example: Antonio Zirion (Husserl), Alejandro Vigo, Angel Xolocotzi (Husserl-Heidegger), Dario Teixeira, Alberto Onate, Celso Braidia (Husserl- origins of contemporary philosophy), André Leclerc (philosophy of mind).

increasing number of dissertations and academic theses of MAs and PhDs about Brentano in Brazil that have not yet been manifested in publications, but represent a new fact. This allows us to venture the hypothesis that there will emerge a generation of Brentano's Scholars that will have Brentano and his school as their main interest. A remarkable aspect of this evolution is the fact that there is an incipient cumulative ambition that is expressed in heightened consideration of previous studies. 5

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