

# The Presence of Philosophy in Latin American Universities

Marcelo D. BOERI

Professor, Pontifical Catholic University of Chile

***Abstract:** This paper describes the key role of Universities in the cultivation of philosophy in Latin America. After a brief revision of the origin of the University in Latin America and its relation to philosophy, the author describes a very small part of the philosophical activity by pointing out some fields where philosophy has been particularly intensive in terms of research and original thought. In his quick overview he indicates what he takes to be the strengths and weaknesses of philosophy nowadays in Latin America by highlighting the status of the current situation in terms of the support which philosophers have for developing their activities.*

## **§ 1 Introduction: Philosophical activity in an underdeveloped environment**

It may be hard to imagine how the existence of philosophy (both in the sense of original thinking and in the sense of the specialized work on different areas of the history of philosophy) is possible in a part of the world, such as Latin America, where the cultural goods were and are so dramatically subject to political and economic changes. One should recall that, unlike what has happened during the last two centuries in the USA, all the Latin American countries continue to be underdeveloped nations, carrying all the typical difficulties that are characteristic of underdevelopment: unemployment problems, dictatorships (many of which have come to an end during the last three decades), low levels of education and qualification in a significant part of the population, political corruption (both within dictatorships and democratic governments), and so on.

Given this description, this can be viewed as a very gloomy panorama and indeed it may give the impression that in a context like this one doing philosophy or any other form of scholarly work is almost impossible. However, this has not been the case: in Latin America there are universities that were founded more than four hundred years ago, when this part of the American continent was still a set of colonies which depended on Spain and Portugal. Those universities and other

institutions, created more recently, have allowed the development of philosophical activity in the last century.

America, both North and South, is a very young set of countries; the USA started to exist as an independent nation in 1776, while Argentina, Chile and México established their independence in 1810 (Brazil is even younger than these countries as an independent nation). Among those universities founded more than four hundred years ago, one should mention the Universidad Nacional Mayor de San Marcos (Perú), founded in 1551, and the Universidad Nacional de Córdoba (Argentina), founded in 1613. Other important Latin American Universities were founded during the 18<sup>th</sup> and 19<sup>th</sup> centuries, and even during the 20<sup>th</sup> century. For instance, the Universidade de São Paulo in Brazil, founded in 1934, is probably the most important Latin American university —surely along with the Universidad Nacional Autónoma de México— in terms of the amount of programs, research, and teaching.<sup>1</sup>

To be sure, in the universities founded between the 16<sup>th</sup> and 19<sup>th</sup> centuries both theology and philosophy were part of the curriculum mandated by the Spanish and Portuguese systems of higher education. We know that Aristotle was one of the major philosophers studied in those centuries (Aristotle's texts were read in Greek, but also in Latin translations). Among the Spanish scholars and philosophers of the 16<sup>th</sup> and 17<sup>th</sup> centuries the Jesuit priest Antonio Rubio should be especially recalled. He studied both philosophy and theology at the University of Alcalá (Spain); later he moved to México (1576) and in 1594 he got a Doctorate in theology and philosophy at the Universidad de México. Rubio wrote a *Commentary on Aristotle's De anima* and the *Commentaries on all Aristotelian Logic*, (usually known as *Logica Mexicana*).<sup>2</sup>

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<sup>1</sup> An updated report of the research Universities in Latin America can be found in Jorge Balán "Research Universities in Latin America: Public Policy and Political Constraints", in *The Forefront of International Higher Education. A Festschrift in Honor of Philip G. Altbach*, ed. A. Maldonado Maldonado, & R. M. Bassett (Dordrecht: Springer, 2014) 155-171.

<sup>2</sup> This work, as observed by Walter Redmond (in "La Lógica Mexicana de Antonio Rubio: una nota histórica", *Diánoia*, 28, no. 28 (1982), 309-310), was very successful in Europe in the first half of the 18<sup>th</sup> century, mainly due to its philosophical content (Redmond furnishes the Spanish translation of three prefatory texts of Rubio's logic (325-330). Rubio's book was known by Descartes (who cites it in his Letter to Mersenne ccvii, = AT, 3: 185). A summary of Rubio's work can be seen in Leen Spruit, *Species intelligibilis: From perception to knowledge*, vol. II: Renaissance Controversies, Later Scholasticism, and the Elimination of the Intelligible Species in Modern Philosophy (Leiden: Brill, 1995),

But what has happened in Latin America during the last decades in terms of philosophical activity? In this paper I intend to briefly describe a very small part of that activity by pointing out some fields where philosophy has been particularly intensive in terms of research and original thought. I will refer to the countries I know the most (Argentina, Brazil, Chile, and México) and to some disciplines that were and still are widely cultivated, with a special focus on Ancient philosophy (my field of expertise), Phenomenology and Hermeneutics, and Analytical Philosophy. In my quick overview I shall indicate what I consider to be the strengths and weaknesses of our discipline nowadays in the Latin American environment, by highlighting the status of the current situation in terms of the support which researchers and philosophers have for developing their activities in the different institutions where they work (mainly universities).<sup>3</sup> My exposition will be descriptive, but I will also allow myself to provide a perspective on where the field of philosophy stands at the moment and what can be expected in the coming years.

### § 2 *Doing philosophy in Latin America*

To begin with, let me provide some data that can be helpful to note the approach some Latin American universities have had in the last decades and still have nowadays. At the beginning of the 80s, a French and German approach strongly dominated the trend of philosophical studies in Argentina, Chile, and surely in Brazil as well (where there is a long tradition especially focused on the history of philosophy as well as on ethics and political research). At the Argentine Universities (Argentina is my country of origin) there were a number of courses on French (mostly Descartes, Rousseau, Merleau-Ponty, Ricoeur and even Foucault), and German philosophers (especially Kant, Hegel, Heidegger, and Gadamer). There were also courses concentrated on 17<sup>th</sup> and 18<sup>th</sup> century British Empiricism (Locke and Hume). Usually you were obligated to gain reading proficiency in one Latin language (different from Spanish, of course: French or Italian), and a Germanic language (German or English). The Faculty of Philosophy at the University of

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311-13. In his *Lógica y metafísica en la Nueva España* (UNAM, 2006), 65-75 Mauricio Beuchot provides a helpful and detailed account of Rubio's logic.

<sup>3</sup> This overview is necessarily partial and limited. I am not assuming that this is a complete report of all the philosophical disciplines cultivated in Latin America or of all the researchers and philosophers who are worth being mentioned.

Buenos Aires used to provide excellent courses for learning *to read* English, French, German, and Italian (something similar probably happened in State universities of Brazil, Chile, México, and Perú). Many people had a reasonable command of Italian and English at the reading level before arriving at the University. To be sure, English was the foreign language one had to study in high school as a second language (in Brazil the emphasis sometimes also was and still is on French), so when you arrived at the university you were already partway along the path. In the “philosophical curriculum” what they called “the histories of philosophy” (Ancient, Mediaeval, Modern, and Contemporary philosophy) were very important too. Those were key courses in any undergraduate program at the Argentine universities (and, as far as I know, you could find a similar situation in Brazil, Chile, and México). You could take some optional courses as well (especially seminars where you could read and discuss some of the major philosophers in translation, such as Plato, Aristotle, Augustine, Aquinas, Leibniz, Descartes, Locke, Hume, Kant, Hegel, Husserl, Heidegger, and Gadamer). Greek and Latin courses were mandatory; this has changed dramatically in the last twenty-five years, not only in Argentina: the landscape is almost identical in Brazil, México, and Chile, even though in Argentina, Brazil, and México there is still a solid tradition focused on classical studies.

Although there were also (mandatory) courses on logic (*The Methods of Logic* by Quine was a central book), philosophy of language and contemporary epistemology, the “analytical approach” was not so strong yet (I am still talking about the start of the 80s). What I mean is that the trend (at the University of Buenos Aires and at other important Latin American universities I have mentioned above) was vigorously “continental”, although the “analytical approach” was arriving very quickly.<sup>4</sup> The “continental approach” at that time was very strong not only in Argentina, but probably also in Brazil, México, Chile, and other Latin American countries where some philosophical activities were taking place (I am mainly thinking of Colombia and Perú, the other two countries where our discipline was professionally cultivated and it continues to be so).

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<sup>4</sup> I am aware that today the “analytical-continental distinction” is a bit of an old-fashioned way of talking about these matters and, as Davidson has suggested, it is probably a misunderstanding to make use of such a distinction nowadays. In the lecture he gave in 1992, when the City of Stuttgart awarded him the Hegel prize, he spoke of “the re-engagement of traditions that share a common heritage” (D. Davidson, “Dialectic and Dialogue”, in D. Davidson, *Truth, Language, and History* (Clarendon Press, 2005, 251)). However, for the sake of my general description of what was going on in some countries in Latin America at the beginning of the 80s, the distinction continues to be useful.

After this general description of the approaches dominating the Latin American mindscape more than twenty-five years ago, let me briefly concentrate on some philosophical disciplines professionally developed in Latin America. In what follows I will show what I consider to be a high level of sophistication in the domain of philosophical studies in Latin America, and the role of Universities as supporters of those developments.

### ***§ 3 A very quick overview of philosophical activities in Latin America during the last decades***

Given that my field of expertise is Ancient philosophy, I shall begin by providing a brief description of this discipline in Latin America. Although my exposition will be focused on this branch of philosophy, I shall also refer in passing to the achievements and activities in the field of phenomenology and hermeneutics, and in that of analytical philosophy in Latin America.

The practice of philosophy as a professional activity has produced a process of growing specialization in its different areas. At times people have complained that such an emphasis on specialization tends to kill genuine philosophical creativity. But the specialized study of philosophy, I hold, has helped produce a highly positive result: a better knowledge of the philosophers as well as their ideological backgrounds, argumentative strategies, and so on. Ancient philosophy is not an exception in this respect; on the contrary, this discipline has reached a high level of specialization during the last fifty years in Latin America. But one should recall that the cultivation of Ancient philosophy in Latin America has a history that goes back at least to the mid-40s. However, as I have just said, the discipline has been developed in a more professional way during the last decades: many scholars, belonging to the countries I mentioned above, have published (and continue to publish) papers (both in Spanish and in other languages, mainly English, French, and German), chapters of books, and books in respectable specialized journals and publishing houses (I mean journals edited in Latin America, USA, and Europe).

One of the first records of the philosophical activity focused on Ancient philosophy in Latin America is related to the work of translation and interpretation of Ancient texts. In 1944 the *Bibliotheca Scriptorum Romanorum et Graecorum Mexicana* began to be published in México. This series is still alive and is in good health; it contains Spanish translations of Greek and Latin authors, provides

alongside the original texts, introductions, and notes. The project was very important for highlighting the relevance of reading the Ancient philosophers in their original language at a moment when this kind of job was not very common yet. Actually, José Gaos, a Spanish philosopher who found refuge in México upon escaping from the civil war in Spain, began the activity of translation of the Greek philosophers. Several of his (partial) translations of the Pre-Socratic philosophers, Plato, and Aristotle as well as his papers on those philosophers are still valuable. Gaos' work was an important starting point in the discipline in Latin America.<sup>5</sup>

In Argentina, another milestone occurred when the translation of Plato's *Parmenides* by Rodolfo M. Agoglia appeared.<sup>6</sup> In addition to providing a careful Spanish translation of the Greek text, he offers an introduction and an interpretative essay of the dialogue that is still helpful. Argentina was fortunate enough to receive in its universities two distinguished European scholars devoted to Ancient thought: Rodolfo Mondolfo<sup>7</sup> and Eilhard Schlesinger.<sup>8</sup> Unfortunately, Mondolfo did not leave behind any disciples;<sup>9</sup> Schlesinger, by contrast, trained plenty of disciples.<sup>10</sup>

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<sup>5</sup> See José Gaos, *Antología filosófica: la filosofía griega* (México: La Casa de España en México, 1940), where selected translations of Heraclitus, Parmenides, Aristotle, and Cicero are provided along with philosophical commentaries on those texts that reveal the *status quaestionis* of that moment.

<sup>6</sup> Rodolfo Agoglia, *Platón. Parménides*. Traducción directa del griego con introducción, notas y comentario por Rodolfo M. Agoglia (Buenos Aires: Interamericana, 1944).

<sup>7</sup> Cf. Rodolfo Mondolfo, *El infinito en el pensamiento antiguo de la antigüedad clásica* (Buenos Aires: Eudeba, 1952) and *Heráclito. Textos y problemas de su interpretación* (México: Siglo XXI, 1977). These books (along with many others contributions of his enormous scientific production) were classic readings at the Argentine universities (and beyond them) for several decades.

<sup>8</sup> When Schlesinger arrived in Argentina, he already was a very well-known philologist. See Eilhard Schlesinger, *Aristóteles, Poética* (Buenos Aires: Emecé, 1947). More information about Schlesinger (before his arrival in Argentina can be found at <http://gutenberg-biographics.ub.uni-mainz.de/personen/register/eintrag/eilhard-schlesinger.html>).

<sup>9</sup> Hernán Zucchi was one of the few people who met and treated Mondolfo directly. Zucchi remained for almost 40 years in the position previously occupied by Mondolfo (at Universidad Nacional de Tucumán, Argentina). Zucchi contributed to Ancient philosophy mainly through his works on Aristotle. See, for example, Hernán Zucchi, *Aristóteles, Metafísica* (Buenos Aires: Sudamericana, 1976). Another renowned Argentine scholar (who left Argentina very early) is Leonardo Tarán; he developed his professional career at Columbia University (USA) and indeed had close scientific connections with Mondolfo (Rodolfo Mondolfo- Leonardo Tarán, (a cura di), *Eraclito. Testimonianze e imitazioni*, Firenze: "La Nuova Italia" Editrice, 1972. Tarán made remarkable contributions to the study of Parmenides, Speusippus, and Plato, among other Ancient philosophers (see

Conrado Eggers Lan (who developed his career at Universidad de Buenos Aires, Argentina) concentrated his research on both the Pre-Socratics and Plato, in addition to being the main promoter of the foundation of the International Plato Society (IPS), and the main founder of *Méthexis* (now International Journal for Ancient Philosophy).<sup>11</sup> It is also worth recalling the intense work of translation of Greek philosophers done by Argentine scholars during the last forty years.<sup>12</sup>

My knowledge of the Brazilian philosophy scene dates back to the 80s, although I assume that Latin American scholars interested in Aristotle and in Skepticism should be familiar with the work of Oswaldo Porchat Pereira.<sup>13</sup> In recent years, Brazil has been the center of many important colloquia: at least for eight years Marco Zingano (Universidade de São Paulo) has been organizing meetings focused on Plato and Aristotle, with speakers from Argentina, Brazil, Colombia, Chile, and México, but also with the participation of key speakers coming from Europe and the USA. In 2012 G. Cornelli organized the first Latin American Area Conference of the IPS,<sup>14</sup> and in July 2016 the XI *Symposium Platonicum* (organized by Cornelli) took

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Leonardo Tarán, *Parmenides. A Text with Translation, Commentary and Critical Essays*, Princeton-New Jersey: Princeton University Press, 1965, and *Speusippus of Athens: A Critical Study with a Collection of the Related Texts and Commentary* [*Philosophia Antiqua* 39], Leiden: Brill, 1981).

<sup>10</sup> Among whom are Néstor L. Cordero (Cordero is well-known through his work on Parmenides: Néstor L. Cordero, *Les deux chemins de Parménide* (Paris-Brussels: Vrin-Ousia, 1997; 2<sup>nd</sup> ed.), María I. Santa Cruz, and the late Oswaldo Guariglia (a well-known Aristotelian scholar who later concentrated his work on ethics and political theory).

<sup>11</sup> Some scholars dedicated to Ancient philosophy were part of Eggers Lan's seminars both in the 60s-70s (N.L. Cordero, O. Guariglia, V. E. Juliá, E. La Croce, A. Poratti, M.I. Santa Cruz) and in the 80s (M.D. Boeri, G.R. Carone, A.G. Vigo), when Eggers Lan returned from his exile in México. Among the younger Argentine scholars, one should mention E. Bieda, R. Braicovich I. Costa, M. Divenosa, D. E. Machuca, C. Mársico, F. Mié, E. Mombello, G. Rossi (currently working in Chile), L. Soares, P. Spangenberg, and Graciela Marcos.

<sup>12</sup> See the massive project of translation and annotation of the Pre-Socratic philosophers directed by Eggers Lan (Conrado Eggers Lan, C. et alii. *Los filósofos presocráticos*, Madrid: Gredos, 1978. Vol. I; 1980 vol. II). In the Spanish-speaking world the translation (endowed with introductions, notes and sometimes commentary) of some of Plato's dialogues and Aristotle's treatises (done by Argentine scholars) is also important.

<sup>13</sup> Among the younger Brazilian scholars one should mention Lucas Angioni, Carolina Araújo, Roberto Bolzani Filho, the recently late Marcelo Pimenta Marques, Miriam Campolina Peixoto, Fernando Rey Puente, Cláudio William Veloso and Marco Zingano.

<sup>14</sup> The Proceedings of that conference (with contributions by several well-known Platonists both from Latin America and Europe) were recently published; see *Plato's Styles and Characters*, ed. Gabriele Cornelli (Hildesheim-Zürich-New York: W. de Gruyter, 2016).

place in Brasília, with the strong support of Universidade de Brasília and other Brazilian institutions.

The situation in Chile is quite different: although there has been some sort of professional work in Ancient philosophy in the past, the real professionalization of the discipline has begun rather recently.<sup>15</sup> It is worth mentioning the task of translation and commentaries undertaken by some Chilean scholars on Aristotle, Plato, and Hellenistic philosophy.

With regard to Colombia, as in the previous cases, I am unfamiliar with the details of the studies in Ancient philosophy before the 80s.<sup>16</sup> I can report the existence of a very important group of young scholars in Colombia working on Plato, Aristotle, Hellenistic philosophy (especially Stoicism), and Medieval philosophy.<sup>17</sup> This research group is based both in the Universidad Nacional de Colombia and Universidad de los Andes (Bogotá), it is very active, and it has been a sort of “seedbed” for the formation of new scholars.

I started my presentation by mentioning the pioneering task of José Gaos, who settled in México at the beginning of the 40s. Nowadays México (along with Argentina and Brazil) stands out among the Latin American countries because of the quality and quantity of its specialized research. As far as I can see, this is due to the push that some relatively young professors and researchers (currently in their 40s and 50s) have given to the discipline in order to make the cultivation of Ancient

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<sup>15</sup> Among the relevant Chilean scholars, the late Alfonso Gómez-Lobo should be recalled. Although Gómez-Lobo developed his professional career in the USA (Penn University, Georgetown University), he never lost his links with Chile and Latin America. In fact, in addition to publishing both in English and in German, he continued to write in Spanish. Óscar Velásquez and the recently late Jorge Eduardo Rivera Cruchaga also belong to this group of scholars. Velásquez is a Platonist (who recently introduced, translated, and annotated Plato's *Timaeus*; he also edited and translated Plato's *Alcibiades I*). Rivera was formed in Germany under the supervision of M. Heidegger and H.-G Gadamer, and produced the most recent translation of *Sein und Zeit* into Spanish. But he also devoted his effort to the study of Ancient Philosophy (mainly the Pre-Socratics and Plato). Among the younger Chilean scholars are Manuel Correia, Jorge E. Mittelmann, and Javier Echeñique.

<sup>16</sup> However, I am familiar with the work developed by Jozas Zaranka, who had an important role at the Colombian University since the mid-50s. He produced some studies on Greek philosophy, among which an annotated translation of Plato's *Cratylus* should be noted. See Jozas Zaranka, *Platón, Crátilo*. Trad. y notas de J. Zaranka (Bogotá: Universidad Nacional de Colombia, 1983).

<sup>17</sup> Among the most recent scholars worth mentioning are Alfonso Correa Motta, Laura Gómez Espíndola, Jairo Escobar Moncada, Germán Arturo Meléndez, Liliana Carolina Sánchez, Pablo Bermúdez, Andrea Lozano, Juan Felipe González Calderón, and Nicolás Vaughan.

philosophy a real professional activity.<sup>18</sup> Thanks to projects sponsored by the Universidad Nacional Autónoma de México and by the Mexican Agency for research (Conacyt), Salles organized and continues to organize several workshops on Ancient philosophy, with speakers coming from different Latin American countries, Europe and the USA.

My knowledge of the activities developed in Perú is rather limited: as far as I know, the most relevant activities of the last years are due to Raúl Gutiérrez' undertakings, not only because of his studies on Plato and Neoplatonism, but also because of the number of international events he has recently organized.

The Ancient philosophy scene in Venezuela for many years was marked by the presence of Ángel J. Cappelletti, an Argentine scholar who developed his career in Venezuela. One of his last contributions to Ancient philosophy before his death (in 1995) was the complete (annotated) translation of von Arnim's *Stoicorum Veterum Fragmenta*, vol. I (published by Gredos in Madrid).<sup>19</sup> Other scholars worth mentioning, Francisco Bravo, Fabio Morales, and Javier Aoiz come to mind. Bravo is a well-known and recognized Platonist; Morales has mainly focused on Aristotle, on whom he published a monograph and some important papers. Aoiz has concentrated on Aristotle's physics and psychology (a subject on which he published a book), and he has worked on Stoicism as well. Beyond the political difficulties in Venezuela in the last decade and a half, the Universidad Simón Bolívar apparently continues to be a refuge for serious philosophical work.

Let me provide now some remarks on the developments dealing with contemporary philosophy. Maybe phenomenology (both German and French) as well as analytic philosophy would seem to be two of the "most popular" philosophical disciplines cultivated in Latin America nowadays. The Spanish philosopher José Ortega y Gasset played a very significant role in the introduction of phenomenology into Latin America; between 1916 and 1939 he visited Argentina three times, and left such a profound track that one can state that without him the developments of phenomenology in the region would have been less important than they actually were.<sup>20</sup> Phenomenology and hermeneutics were cultivated in Latin

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<sup>18</sup> Certainly, one should mention Andrés Laks (a well reputed French scholar currently working in México), José Molina, Enrique Hülz Piccone, Ricardo Salles, Alberto Ross Hernández, and Héctor Zagal Arreguín, among others.

<sup>19</sup> Cappelletti's production is enormous and goes beyond Ancient philosophy (he was an expert in the philosophy of the Renaissance, and in anarchism).

<sup>20</sup> Among the most prominent figures between the 30s. and the 70s., Francisco Romero (who was consulting foreign editor for *Philosophy and Phenomenological Research* from its

America for several decades,<sup>21</sup> but it is still in good health due to the incorporation of new generations of scholars to this discipline as well as to the many colloquia with participants coming from different countries of Latin America and all over the world.<sup>22</sup>

Argentina, Brazil, and México are the leading Latin American countries in this area, but one should also include Chile and Venezuela.<sup>23</sup> All the Latin American scholars just mentioned write and publish not only in their native languages (Spanish and Portuguese), but also in English and German. Many of them are part of the

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foundation), Carlos Cossio, Carlos Astrada, and Eugenio Pucciarelli (in Argentina) should be mentioned. In México Antonio Caso (who without being a phenomenologist published a book on Husserl at the beginning of the 30s.), Eduardo García Máynez, the already mentioned José Gaos, Fernando Salmerón and Luis Villoro (who also played a decisive role in the introduction of analytic philosophy into México). A complete overview of Phenomenology in Latin America during the 20<sup>th</sup> century can be found in Roberto Walton, "Spain and Latin America", in *Encyclopedia of Phenomenology*, eds. Lester Embree, Elizabeth A. Behnke, David Carr, J. Claude Evans, Jose Huertas-Jourda, Joseph J. Kockelmans, William R. McKenna, Algis Mickunas, Jitendra Nath Mohanty, Thomas M. Seebohm, Richard M. Zaner, (Dordrecht: Kluwer Academic Publishers, 1997), 675-679.

<sup>21</sup> In the 70s the Colombian philosopher Danilo Cruz Vélez published an excellent book on German phenomenology (*Filosofía sin supuestos: De Husserl a Heidegger*, Buenos Aires: Sudamericana, 1970) that continues to be helpful today. Another key figure in the area was Adolfo P. Carpio, who developed his career at the Universidad de Buenos Aires for many decades. His favorite philosopher was M. Heidegger, on whom he was an expert. Currently, one of the key figures of German phenomenology in Latin America is Roberto Walton; the amount of his published work is very large; for the sake of brevity, I just mention his last book: *Intencionalidad y Horizonticidad* (Cali: Aula de Humanidades, 2015).

<sup>22</sup> In November 2012 the conference "Husserl: Perception, Affection, Volition" (organized by Roberto Rubio) took place at Alberto Hurtado University (Chile), with speakers coming from Japan (Shigeru Taguchi), USA (Sebastian Luft), Denmark (Søren Overgaard), Argentina (Roberto Walton and Luis Rabanaque), Colombia (Julio César Vargas), and Chile (Mariano Crespo, and Roberto Rubio).

<sup>23</sup> One of the leading figures in Venezuela is Alberto Rosales, a well-known and recognized scholar and philosopher who has made significant contributions: *Transzendenz und Differenz*. (Phaenomenologica vol.33, The Netherlands, Martinus Nijhoff, Den Haag, 1970). He is also a well-reputed Kantian scholar, a philosopher on whom he has published a number of influential papers. Possibly the most important representative of German phenomenology in Chile is Jorge Eduardo Rivera Cruchaga (translator of *Sein und Zeit* into Spanish, as mentioned above). Among the younger scholars in this area Bernardo Ainbinder (Chile), Francisco De Lara López (Chile), Róbson Ramos dos Reis (Brazil), Felipe Johnson Muñoz (Chile), Patricio Mena Malet (Chile), Graciela Ralón (Argentina), Rosemary Rizo-Patrón de Lerner (Perú), Roberto G. Rubio (Chile), Antonio Zirión Quijano (México), and Ángel Xolocotzi Yañez (México), among others, deserve to be mentioned.

“Latin American Circle of Phenomenology”,<sup>24</sup> an association founded in 1999 that also has a journal,<sup>25</sup> extensive connections with almost all Latin American and European countries, and a very active life.<sup>26</sup>

At the outset of this paper I mentioned that at the start of the 80s the trend at Latin American universities was mainly “continental”, but I also indicated that the “analytic approach” was arriving very quickly. Towards the end of the 80s (maybe even before those years, depending on the countries),<sup>27</sup> the analytic approach was a very well-established tradition in several countries of Latin America. Surely such a claim may seem controversial, because in Argentina, for example, at the end of the 60s the SADAF (*Sociedad Argentina de Análisis Filosófico* = *Argentine Society for Philosophical Analysis*) was founded.<sup>28</sup> The interesting point is that this society, probably like others in other Latin American countries, was founded not from within the universities, but outside of them. There may be distinct reasons for that, but it is certainly a point that should not be overlooked when attempting to understand the entrance of analytic philosophy in Latin America. Sometimes analytic philosophy was considered “dangerous” by dictatorships, and therefore it was expelled from

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<sup>24</sup> <http://www.clafen.org/clfdir.htm>

<sup>25</sup> <http://alea-blog.blogspot.com/>

<sup>26</sup> One should also mention the *Sociedad Iberoamericana de Estudios Heideggerianos* (*Iberoamerican Society of Heideggerian Studies*; <http://sociedadheidegger.org/>), founded in 2008. This society also promotes the studies of phenomenology in the Spanish speaking-world with a special focus on Heidegger. One of its former presidents is Alejandro G. Vigo, an Argentine scholar and philosopher (now living in Spain), who works on Ancient philosophy (especially Aristotle) and on German phenomenology and hermeneutics (Husserl, Heidegger, and Gadamer). Vigo’s contributions to the relation between Heidegger and Aristotle (as well as his phenomenological readings of Aristotle) are well-known among the experts in this area.

<sup>27</sup> I am aware that the analytic tradition was already established at the Mexican Universities in the 70s. (I am talking based on my own experience at the University of Buenos Aires).

<sup>28</sup> The founders of SADAF (<http://www.sadaf.org.ar/es/>) were Carlos Alchourrón, Eugenio Bulygin, Genaro Carrió, Alberto Coffa, Juan Carlos D’Alessio, Ricardo Gómez, Gregorio Klimovsky, Raúl Orayen, Eduardo Rabossi, Félix Schuster and Thomas Moro Simpson. Some of them were recognized philosophers in Latin America, USA, and Europe. Several distinguished philosophers visited SADAF: Donald Davidson, Ernest Sosa, Fernando Broncano, Graham Priest, Isaac Levi, Jaegwon Kim, John Searle, Manuel García Carpintero, Mario Bunge, Max Kölbel, Ned Block, and Thomas Pogge, among others. Fortunately, the SADAF is still alive and continues organizing philosophical meetings where young generations of scholars and philosophers have the chance to present their work. The SADAF also has a very well-established and recognized journal (*Análisis filosófico*), which publishes papers both in Spanish and English.

universities.<sup>29</sup> During the last three decades or so this situation has been reversed and analytic philosophy has settled at Argentine universities.<sup>30</sup>

Analytic philosophy in México owes a lot to Eduardo García Máynez, Fernando Salmerón,<sup>31</sup> and Luis Villoro. Already by the mid-70s the analytic approach was already well-established in the Mexican university. *Crítica* was founded in 1967 (the journal is tied to the Instituto de Investigaciones Filosóficas, Universidad Nacional Autónoma de México). One might suppose that the presence of papers written by renowned philosophers in the area (such as G.E.M. Anscombe, D.M. Armstrong, Héctor-Neri Castañeda, D. Davidson, R.M. Hare, J.L. Mackie, J. McDowell, T. Nagel, A.N. Prior, H. Putnam, W.V.O. Quine, R. Rorty, G. Ryle, S. Shoemaker, T.M. Simpson, E. Sosa, P.F. Strawson, Bas C. van Fraassen and G.H. von Wright) in the first issues of the journal should have been a significant stimulus for the development of the analytic tradition in Mexico.<sup>32</sup>

Brazilian analytic philosophy is very strong too nowadays, although, compared with Argentina and México, it came later. The journal *Manuscrito*, founded in 1977, is a prestigious journal depending on Universidade Estadual de Campinas (Centro de Lógica, Epistemologia e História da Ciência). Although the journal publishes papers focused on a “wide range of philosophical themes” (including history of philosophy, philosophy of language, philosophy of formal sciences, epistemology, ethics, political philosophy, and philosophy of mind), it is a fact that *Manuscrito* has been an essential means for the diffusion and establishment of the analytic way of doing philosophy in Brazil. Besides, it is no coincidence that the journal is located at the University of Campinas and, what is even more important, at the Center for Logic, Epistemology and History of Science. Newton Carneiro Affonso da Costa, the reputed Brazilian mathematician, logician, and

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<sup>29</sup> Believe it or not, analytic philosophy was regarded as a “suspect” thought: there was a time in Argentina when mathematical logic was considered “subversive”.

<sup>30</sup> Among the new generations of Argentine Analytic philosophers the following people should be mentioned: Alejandro Cassini, Alberto Moretti, Eleonora Orlando (the current president of SADAF and Editor of *Análisis Filosófico*), Eleonora Cresto, Federico Penellas, Diana Pérez.

<sup>31</sup> Salmerón was a disciple of J. Gaos, editor of *Diánoia* and co-founder of *Crítica*. Both *Diánoia* and *Crítica* are two justly well-reputed Latin American philosophical journals. The approach of *Crítica* is strongly analytic, but it also publishes papers dealing with themes of history of philosophy that depict a certain analytic approach.

<sup>32</sup> Axel Arturo Barceló, Alejandro Tomasini Bassols, Maite Ezcurdia Olavarrieta, León Olivé Morett, and Guillermo Hurtado (all of them belonging to Universidad Nacional Autónoma de México), among others, are relevant figures of Analytical philosophy in México.

philosopher recognized worldwide for his work on paraconsistent logic, worked for a number of years at that University and, of course, he promoted the analytic tradition.<sup>33</sup> At the start of the 70s João Paulo Monteiro (who worked on Hume, but also had interests in philosophy of science) and Oswaldo Porchat Pereira added a new drive to the analytic approach in Brazil. Marcelo Dascal (who also worked at the University of Campinas before moving to Israel) is another important figure. In addition to his contributions to Leibniz scholarship, Dascal's work on philosophy of language and cognitive science are well-known in the area.<sup>34</sup>

Finally, let me offer a very quick view on analytical philosophy in Chile. The analytic tradition has arrived in Chile in recent years. Even though some Chilean scholars and philosophers practiced the "analytic method" (Roberto Torretti in his Kantian studies and in his contributions to the philosophy of science, and Alfonso Gómez-Lobo when dealing with Plato and Aristotle), they developed their careers outside of Chile (Torretti in Puerto Rico, Gómez-Lobo in the USA). But more recently Francisco Pereira Gandarillas, supported by a number of other Chilean analytic philosophers (Wilfredo Quesada, Leandro De Brasi, José Tomás Alvarado, Andrés Bobenrieth, Eduardo Fermanois, Glenda Satne, and Nicolas Stindt among others) organized the Sociedad Chilena de Filosofía Analítica (Chilean Society for Analytic Philosophy). The Society has made possible the organization of a couple of international meetings as well as the visits of leading philosophers in the field.

#### ***§ 4 Epilogue: Strengths, Weaknesses and the Role of Universities as supporters of philosophy***

Although Latin America is still an unstable area of the world in political and social terms, I would dare to say that this situation has changed for the better in the last three and a half decades. Governments have been seriously involved in providing

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<sup>33</sup> Currently da Costa is an Emeritus Professor at Unicamp (Universidade Federal de Campinas, Brazil). A biographical note (containing some interesting data of da Costa's outstanding career) can be found at the site <http://www.cle.unicamp.br/cle-aips-event/newtondacosta.html>. My information concerning Perú is much more limited. But I do know that Francisco Miró Quesada and Augusto Salazar Bondy were responsible for the introduction of the analytic approach in that country.

<sup>34</sup> A complete account of the way in which analytic philosophy arrived in Latin American countries is provided by Diana Pérez, & Gustavo Ortiz Millán, "Analytic Philosophy", in *A Companion to Latin American Philosophy*, eds. Susana Nuccetelli, Ofelia Schutte, Otavio Bueno (Malden, Blackwell, 2010), 199-213.

funds for research through their research agencies; I would like to think that politicians finally started to understand that education, research, critical thinking, and knowledge in general are able to fuel human development (in all the thinkable respects: cultural, economic, social, personal, etc.). People devoted to the humanities also receive a part of those funds through the presentation of projects that are evaluated by external referees in order to guarantee their quality and viability. Of course, as usual, the money the humanities receive from those funds is always small, but it's a beginning.

The growing philosophical activity in Latin America –supported by research projects sponsored both by universities and national research agencies– allows one to foresee a promising future. In a general overview one should say that during the last four or five decades some important achievements have been reached. In spite of the qualitative disadvantages which Latin American scholars and philosophers sometimes have (in terms of specialized university libraries, or of the number of professors highly qualified in their disciplines, or economic resources for research), they receive some support from their universities, and the requirements demanded by a serious treatment of the philosophical activity are relatively common (at the universities as well as at the national research councils).

Certainly, it is always necessary to reinforce and strengthen the already mentioned standards, but in general the young generations of scholars start from the assumption that the following standards are non-negotiable: a strong command of some language different from the mother tongue, a reasonable knowledge of the secondary literature, and the techniques of discussion corresponding to philosophy understood as a dialogical conversation where nothing can be taken for granted without debate. I would dare to say that Latin American philosophers and scholars are aware of philosophical developments in other parts of the world, but they are still searching for their “own philosophy” (in case something like that really exists). The permanent exchange among universities (belonging to distinct countries in the Latin American area, the USA, Europe, and Asia) permits us to suppose that the situation has dramatically improved in Latin America, and that hopefully it will continue to improve in the coming years.