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Genesis problem of philosophical thought in spanish historiography *Problema de génesis del pensamiento filosófico en la historiografía española*

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ABSTRACT

The paper concentrates the reader's attention to the origin and development of the Spanish historic-philosophical tradition. The paper introduces the names of outstanding researchers and their direct mentors in the suggested scientific area who gave a certain impulse for investigating a philosophical thought in Spain. Special attention is paid to the main academic centers that contributed greatly to the Spanish history theory of philosophy and rational thought as a science, revealing their characteristic features. Finally, the paper centers around a challenging dilemma for the Spanish intellectual elite whether to protect the idea of national philosophical thought or to deny it.

Keywords: history of philosophy, philosophy and literature, Spanish Historiography, Spanish philosophical thought.

RESUMEN

La formación de la nación civil es la tarea más importante para cualquier estado relacionado con la identidad totalmente civil. Rusia enfrenta serios problemas etnoculturales relacionados con la formación de la identidad lingüística y la identidad civil. A nivel teórico, este trabajo investiga la cuestión de los factores importantes de una política lingüística equilibrada en los estados multinacionales y la preservación de la identidad lingüística. La dimensión lingüística de la globalización tiene en cuenta la política lingüística constructiva con respecto a las lenguas de las minorías nacionales y las formas destructivas de interacción lingüística causadas por la economía y la política.

Palabras clave: Identificación, Identidad Lingüística, Política Lingüística, Nacionalidad.

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INTRODUCTION

The words of the title of the article manifest the appeal formulated by the outstanding Spanish thinker M. Menéndez Pelayo. It stands to reason that the problem of origin and genesis of the philosophical thought of Spain is still relevant. However, Russian studies on it are still lacking. Analyzing the history of the Spanish philosophy, the Russian Hispanists find debatable a question of its existence. O.V. Zhuravlev, omitting the unambiguous answer to it, nevertheless points out several characteristics of the phenomenon. He notes the application complexity of the definition "philosophy" in relation to the Spanish thought and emphasizes the "fundamental value" of both a literary and general cultural context for its formation. A.V. Sokolov and L.E. Yakovlev claimed that "the philosophy is understood in Spain not as a science, but as the special way of responsible asking about meaning of life and the truth of each person penetrating all areas of spiritual culture" (Sokolov, & Yakovleva: 2003, pp. 34-52). S.G. Semyonova argues throughout the idea that "... thinking in images, then thinking in concepts has always been characteristic of the Spanish culture. At all times the function of philosophizing belonged to Art" therefore "in this regard it is possible to speak about some substitution of philosophy for literature" (Semyonova: 2005).

Considering characteristics of the Spanish philosophical tradition, the Russian researchers mark out the following features:

- Influence of Catholicism caused the development of the Spanish thought throughout the most part of its history (Zhuravlev: 1992; Sokolov, & Yakovleva);
- "Continuity of the world and the human, personality, and existence – from Unamuno's existentialism to the Spanish Marxism" (Yakovleva: 2011, pp. 313-324);
- "Substitution of philosophy for literature": "... in Spain, the country almost without secular philosophy, was at all times literature took on the function of philosophizing" (G.S. Semyonova) (Semyonova: 2005).

The marked differences could be settled owing to further studying of viewpoints and tendencies in historiographical tradition of Spain. The article aims to analyze the views of the Spanish intellectuals on the process of philosophical thought formation in their country.

1. MATERIAL AND METHODS

Research main objective is to present the main tendencies in studying the Renaissance in Spain, the following approaches have been applied: system analysis approach, comparative and retrospective analysis. Simultaneously, the authors based the research on the following principles:

1. The principle of historicism (taking into account the historical context when studying the phenomenon);
2. The principle of objectivity (consideration of a phenomenon within its complexity and discrepancy);
3. The principle of integrity (each phenomenon is regarded as a system of the interconnected elements)

2. RESULTS

In the Spanish science, the history of philosophical thought has been widely investigated. There is a number of works devoted to this question, among them the most known are J.L. Abellán, J.A. Maravall, G. Fraile, G. Díaz Diaz, A. Guy.

1. Modern science has differently identified the appearance of Spanish philosophy. H. Saña Halcón (the author of the monograph "Historia de la filosofía española") carries up the beginning of philosophical tradition of the Spanish people to the Roman Conquest and gives such names as Seneca, Trakhano, Marko Valerio

Marcial, Marko Anneo Lucano among the first Iberian philosophers, diachronically tracing the development of the Spanish philosophical thought through centuries, up to the present (Saña Halcón: 2007). A similar chronological sequence can be met on pages of the monograph of another famous researcher, M. Mendez Bejarano (Méndez Bejarano: 2014).

2. A number of researchers refer to the emergence of the philosophical tradition in Spain to the end of the XIX-th century, with its first representatives belonging to the generation of '98. The ancestor of history of philosophy of Spain among the representatives of this group is considered to be M. Menéndez Pelayo, recognizing this defender of the Spanish national tradition.

3. Finally, there is a point of view denying the existence of the Spanish philosophical thought, giving a priority in this question to European philosophers.

The issue of the place of the Spanish philosophy in a universal panorama had not been raised up to the 19th century. Nevertheless, it became an important issue for discussion in its second half and developed into a polemic. One group of scientists denied the existence of philosophical tradition in Spain (Antonio Perez) while another one supported the opposite idea. (M. Menendes Pelayo). This question was actively discussed in the scientific community of Spain and today is still relevant.

In the literature, several theories have been proposed to explain the existence of philosophy in Spain as a science, considering it either in positive or in a negative way. Those who deny the fact of the existence of the Spanish philosophy put forward various arguments: the existence of confessional absolutism that averted Spain from the European rationalistic movement; lack of national philosophy at large; a number of philosophers reduce the Spanish thought to scholasticism. The Influence of the Catholic church on all spheres of life resulting in that the Spanish philosophical thought differs in its commitment to the scholastic doctrine and Thomas Aquinas and Francisco Suarez's ideas. Consequently, it turned into a division of philosophers into supporters of the traditional doctrine and followers of modernism. In the light of this fact, the question of the attitude towards tradition is rather painful for the Spanish philosophical thought. Most of the previous studies mention the lack of continuity in the Spanish philosophical tradition that is expressed, as a rule, in criticism of the past.

With this background, it is possible to speak, at least, about three directions in the formation of the Spanish philosophical thought (Aballán: 2000).

The first point of view supported by M. de Unamuno and his pupils consists in the denial of the existence of Spanish own philosophical thought (as the country which has dropped out of the general context of the historical development of Europe). They characterize national Spanish philosophy as "tonal vision of the world through an ethnic temperament" (Unamuno: 1967, 1161-1162). The followers of this direction regard Europe as a reference model, approving marginality position of Spain in comparison with the leading European powers and, therefore, need for Spain to follow on the all-European way.

The author of another point of view is M. Menendes Pelayo. According to it, the national spirit of Spain is perceived as a peculiar idea, and philosophical search of the Spanish thinkers is of special value both for the Spanish people, and for Europe, being a source of true wisdom. One of the representatives of the direction H. Saña Halcón is in favor of the idea of a special form of philosophical thought and the Spanish exclusiveness. This tendency is presented in the radical idea of "his painted" (Ramiro de Maeztu) proclaiming the Spanish way of philosophical and historical development as the only true one.

The third direction associated with the name of J.L. Aballan assumes synthesis of national philosophy and the all-European philosophical tradition (A. Pintor-Ramos).

Analyzing the history of the Spanish philosophy, H.L. Aballan agrees with M. Menendes Pelayo that interest in the history of national philosophy was caused by aspiration of the Spanish people to self-identification. According to him, the philosophy in Spain exists in the specific form that does not meet the standards because of "special features of its historical development". Respectively, to define this national

phenomenon he suggests using a category of philosophical "thought" or "outlook" (Aballán: 2000, pp. 305-311).

While studying the interaction of scientific history and socially-focused description S.I. Malovichko proposed a method of defining points of interaction activation in order to trace back the emergence of interest of Spaniards in the history of national philosophy (Malovichko, & Rummyantseva: 2013).

It was M. Menéndez Pelayo who trying to "restore the memory of the Spanish wise men" (Laverde: 1876, pp. 3-17) gave a certain form to heretofore-chaotic ideas of national philosophical thought. The uniqueness of its doctrine consists in an attempt to investigate the historical roots of the Spanish philosophical thought not from the aspiration to go back to times gone, but in search of ways of self-identification. The purpose of M. Menéndez Pelayo is to "learn a sacred city that gave you birth with filial love and to compare it to other cities with their walls before us" (Menéndez Pelayo: 2002, p. 385). At the same time, he understands the formation of the national identity of Spaniards in close relation to the Catholic Church. A. Bonilla y San Martín, who has a similar, but more neutral from the nationalism point of view supports his ideas.

Undoubtedly, one of the main sources of investigating the essence of the Spanish philosophical thought is literature. Saña Halcón E. notes: "National literature is based on philosophical standpoints, from Jorge Manrique and Unamuno's creations to famous "Don Quijote" of Miguel de Cervantes". At the same time, he puts an art form of philosophical search embodiment above philosophical traditions of the European countries criticizing them for abstract reasoning, "the simplified reductionism of empiricism and geometrical rationalism" (Saña Halcón: 2007, p. 129). Thus, the Spanish intellectual tradition acts out as an unfairly underestimated advocate of freedom suffering for the unwillingness to obey to formal rules of the European thought.

To summarize, it is possible to conclude that the philosophical thought of Spain exists in a peculiar speculative form and it is closely connected with the religious and cultural development of the state. What does the nature of this phenomenon consist in?

R. Menéndez Pidal characterizes the Spanish philosophy by the inconstancy of development, the abundance of elevations and depressions, rejection of new, excessively developed religious feelings, remaining blind to foreign creations for fear to lose native originality and idealization of tradition (Menéndez Pidal: 1960). Later J.L. Abellán summarized R. Menéndez Pidal's position as follows: he said that the specific nature of the historical reality of Spain, on the one hand, and its religious character on the other exerted influence on philosophy and outlook of its people (Abellán: 1979).

The interest of researchers in the history of the Spanish philosophical thought caused the emergence of the relevant academic communities. Alongside with growth of interest philosophical faculties at the universities of Spain began to appear. The first of them was opened in the middle of the XIX-th century within the project of modernization of Spanish society (Mora García: 2000). However, the department of philosophy of history and history of philosophy of Spain actually started its work only in 1936 (headed by Rafael Calvo Serer). It clearly shows the fact that the process of adaptation of the history of philosophy in the scientific community was gradually on the rise.

This tendency could be observed in relation to research interest as well. The first works mentioning the Spanish intellectual tradition appeared at the beginning of the XX-th century, and they were mostly encyclopedic. The works of M. Mendez Bejarano, A. Bonilla y San Martín, J. Carreras y Artau, M. Solana González-Camino, M. Cruz Hernandez was published later. Nevertheless those works were still insufficiently complete as "for the description of our (Spanish – N.A., G.M.) philosophy were used the methods and criteria applicable for general history of philosophy which in application to our (Spanish – N.A., G.M.) realities distort and misrepresent it" (Aballán: 2000, pp. 305-311).

The turning point in studying the Spanish philosophy in Spain is directly connected with J.L. Abellán who started investigating the world outlook roots of the people. He laid the foundation for studying scientific schools and directions of the Spanish philosophy:

1) Universidad Complutense de Madrid School. Its direct inspirers were J.L. Abellan, and later A. Jiménez. In addition, it should be noted that its origin went back to earlier scientific communities of this university. (J. Sanz del Río and its followers, a circle of followers of J. Ortega headed by the philosopher).

2) Universidad Autónoma de Madrid that proposed its own concept characterized by an attempt to connect scientific thinking with historical research. Its founders were Diego Nuñez and Pedro Ribas.

3) The University of Salamanca carried on a tradition of Miguel Cruz Hernandez in the name of his follower Antonio Herida. It takes into account modern traditions and attempts to trace their tendencies to the past. There is some typical feature of this school: the ideological pluralism, commitment to Catholicism and a wide research field including literary and mystical elements.

4) The fourth direction is connected with the University of Oviedo and the name of Gustavo Bueno Sánchez. Its characteristic features can be described as a hard philosophical position in comparison with Krauzizm ("filosofía dura") and it is more likely close to the scholastic tradition of Zeferino González.

Considering the situation which has developed for the last century in such segment of modern Spanish philosophy as its history it is quite evident that the research has shown the increased interest in studying of obviously insufficiently investigated philosophical tradition throughout all history of Spain (Mora García: 2000).

Finally, the peripeteia on the way of the Spanish philosophy development led to the fact that entering the 1970th years, Spanish thinkers met a challenge of choosing between the denial of historical and philosophical thought of Spain and attempt to restore the history of domestic thought appealing to archives and analyzing the received material. In this case, it turned out that to argue on traditional Spain without habitual stereotypes is quite a difficult task. M. Menendes Pelayo, speaking about the place of the historical past in modern life, emphasized that new knowledge does not mean the returning to the past times, alternatively, it is necessary to explore the history and use this knowledge.

CONCLUSION

Summing it all up, we come to the conclusion that all points of view on the situation in the field of history of Spanish philosophy today are quite ambiguous. According to J.L. Abellan, "... the discipline is still not quite healthy; in other words, it is trying to protect itself from attacks and continues winning without severe losses" (Aballán: 1974, pp.193-216). Meanwhile J.L. Mora García claims that J.L. Abellán's data have already become outdated and the situation has somewhat changed for the better today, "concerning of study guides, teaching materials, monographic researches (individual bibliography) and themes though there is a lack of critical editions of many Spanish classics" (Mora García: 2000, pp. 1-14).

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