

## ■ introduction

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## rom one era to another

### Introduction

For the last decade or so, studies on Catalonia's philosophical literature have enjoyed a period of relative effervescence and fertility that is worth taking advantage of. We are not now, as we have done in the past, talking about isolated, more or less consistent contributions from specific groups interested in linking themselves with some illustrious precedent or other, but rather a movement that is diffuse, diverse and generalised –both geographically and academically– and which has produced in a very few years a considerable body of publications and academic initiatives. The *Jornades Científiques* (Scientific Workshops) on Catalan philosophy held at the *Institut d'Estudis Catalans*, the *Pensament i filosofia a Catalunya* (Thought and Philosophy in Catalonia) courses, the Ferrater Mora Chair symposia specifically dedicated to Catalan authors, the creation of a Catalan Philosophy Section of the *Societat Catalana de Filosofia* (Catalan Philosophical Society) or the publication of a range of monographic issues of the journals *L'Espill* and *Enrahonar*, amongst other initiatives, have involved –and herein lies one of the novel aspects of the phenomenon– a considerable number of collaborators.

The phenomenon is novel in yet more ways, however. Unlike in the past, it has focused not so much on famous mediaeval or Renaissance thinkers (from Ramon Llull to Lluís Vives), who have already benefited from some respectable studies, but rather on the contemporary period, which had previously remained rather neglected. The volume *Filosofia del segle XX a Catalunya* (20<sup>th</sup> Century Philosophy in Catalonia) published in 2001; the three volumes of *Pensament i filosofia a Catalunya* (Thought and Philosophy in Catalonia), covering the period from 1900 and 1975 and published in 2003 and 2004; the study *Filosofia a Catalunya 1900-1936* (Philosophy in Catalonia 1900-1936), published in 2004; the book *Miquel Carreras i Costajussà i la filosofia catalana d'entreguerres (1918-1939)* (Miquel Carreras i Costajussà and Inter-war Catalan Philosophy (1918-1939), published in 2009; the *Filosofia catalana del segle XX* (20<sup>th</sup>-Century Catalan Philosophy) issue of the journal *Enrahonar*, in 2010; the books of the *Col·lecció Eusebi Colomer* (Eusebi Colomer Collection), publishing the writings of contemporary authors, or the *Col·lecció Noms de la Filosofia*

*Catalana* (The Names of Catalan Philosophy Collection) published in Girona: all these can be added to the range of monographic studies and publications appearing in recent years on Llorens i Barba, Francesc Pujols, Pere Coromines, Josep Maria Capdevila, Alexandre Galí, Rodolf Llorens, Manuel Sacristán, etc. All this leads to believe that the upswing experienced by these studies will be solid and consistent as, for the first time, we can begin to count on a modest, yet manageable and easily-accessible catalogue of writings on contemporary Catalan philosophy, which is in addition to the extremely good editions (due to filial devotion!) of the complete works of Pere Coromines, Joaquim Xirau, Joan Crexells, Alexandre Galí, which have been available to us since the 1980s and 1990s.

This *Journal of Catalan Intellectual History / Revista d'Història de la Filosofia Catalana* (JOCIH/RHFC) is, in this sense, a further contribution. Amongst the aims of those who are directing it is, naturally, that of providing the studies on the history of contemporary Catalan philosophy carried out in our cultural sphere with a permanent, periodic journal dedicated exclusively to the field following recognised standards for periodic scientific publications. Additionally, however, this journal has also been designed with the purpose of spreading word of these studies beyond strictly Catalan spheres and to encourage and collate the contributions on Catalan intellectual history that may be made by researchers of any provenance. This is why the journal will be published in two versions: a digital one in Catalan and English, aimed at academics and all others interested in the field and freely available on the Internet, and a limited-run hard-copy version designed to be distributed amongst the world's universities, particularly those where Catalan studies already have a consolidated presence.

## Rethinking Catalan historiography

One of the distinctive characteristics of the new historiography of philosophy that is consolidating its presence in the Catalan Countries is that is not exclusively –or even principally– focused on the study of illustrious and more or less original thinkers, as is usually the case in common philosophical historiography, but that it also pays attention, with the same methodological rigour, to the epigoni, to secondary and subordinate authors, to marginal figures and, even, to those intellectuals who could be considered deplorable and who, due to the fact of their holding a chair or professorship for decades, have had a marked (in the sense of crippling) influence on Catalan, Valencian or Mallorcan culture itself.

One of the key questions in Catalan intellectual history is “*What are the causes of our deficit in philosophy?*”, rather than “*Which national figures considered*

*until now secondary should be seen as having international standing?*” The latter question can only lead to a deliberate and scarcely credible distortion of the facts.

Obviously, the causes of the deficits of Catalan philosophical literature must be sought in academic, social and national factors. In summary form, these are to be found in the laws on universities and on the public use of the Catalan language, the shady, scheming nature of Spanish politics of the time and the existence of the possibility of being published (or lack thereof). The majority of studies carried out in the last decade have, without being guided by previously established orientation, placed special emphasis on these questions.

This unique turnaround in the methodological orientation of the historiography of Catalan philosophy, in addition to distancing it from the typical defects of national historiographies, has perhaps given it additional interest to that which it may be raised by local philosophic authors and trends.

Furthermore, only the meticulous and calm study of a country’s own tradition of thought, however lacking and inconsistent the latter may be, can avoid falling into the trap of continual reception to which, at the moment they are modernised, all philosophical traditions that have occupied an outlying position (when compared with the great, leading French, German, Italian, British and North American philosophical traditions) are exposed.

Until the end of the 20<sup>th</sup> century, the Catalan philosophical tradition was –like the majority of national philosophical traditions– characterised by its discontinuity, the lack of intellectual drive of its thinkers and doctrinal backwardness. Efforts made to escape from this situation had, naturally, to be aimed at incorporating contemporary currents of thought that were all the rage around the world. And, from Ramon Martí d’Eixalà to Josep Lluís Blasco, the oft-thwarted attempts at renewal were generally aimed at assimilating some current or school of thought forming part of those great traditions: the Scottish philosophy of Common Sense, eclecticism, positivism, existentialism, Marxism, the English-speaking world’s analytical philosophy, etc.

The most common position amongst those in favour of a renewal in philosophical studies was one of complete contempt for Catalan philosophical tradition. Indeed, given the stagnation, backwardness and complete unattractiveness that characterised the bulk of Catalan philosophical literature, such a stance was completely comprehensible. However, does it remain so today? It would not appear possible to treat the work of, for example, Joan Crexells, Josep Ferrater Mora, Josep Lluís Blasco, Joan Fuster and other more recent philosophers and essayists as with reservation, as one might that of Rodríguez de Cepeda or Corts Grau. Unlike that of the latter, their work would not appear to merit the attention of historians and the scholars alone.

It may be that Catalan historiography dedicated to the study of philosophical thought has had too much of a bias (relatively speaking, of course) towards certain periods and authors. That which Miquel Batllori dubbed the “ecclesiastical tradition”, highly focused on Thomism and scholastics, has held here, for a long time, a preeminent place in this kind of studies, something that has decisively marked both their thematic preferences and their focus. In addition to Jaume Balmes and Josep Torras i Bages, many, many other scholars of the philosophy of the 19<sup>th</sup> and 20<sup>th</sup> centuries, such as Ignasi Casanovas, Frederic Clascar, Salvador Bové and Josep M. Llovera were also clerics, including Batllori himself.

The first boost given to this kind of research came from two easily-identifiable sources: *La tradició catalana* (The Catalan tradition) by Bishop Josep Torras i Bages, published for the first time in 1892, and the contemporary writings of Marcelino Menéndez y Pelayo on Peninsular philosophy.

In Book II of his *Tradició catalana*, which dealt with the history of Catalan thought, Bishop Torras i Bages dedicated around three hundred pages to mediaeval thought. For the remaining chapters, from Vives to the Cervera school, he needed barely one hundred pages. This proportion (or disproportion) is highly significant. As is the fact that he concluded his work in the chapter on the University of Cervera and sought to progress no further.

Casanovas and Clascar were closely linked to Bishop Torras i Bages. The former studied the thought of Jaume Balmes and Josep Finestres. The latter produced a summary of Catalan thought of the 18<sup>th</sup> century. Salvador Bové, on the other hand, stated that he had received the first inspiration for his work on mediaeval Catalan philosophy from the books of Menéndez y Pelayo and, in his writings on Sibiuda and Llull, he sought to argue with the Bishop of Vic.

The professors, too, of the Philosophy Section of the University of Barcelona, founded at the beginning of the second decade of the 20<sup>th</sup> century, Tomàs Carreras Artau, Jaume Serra Hunter and Cosme Parpal, recognised that they had received their inspiration for studying the Catalan philosophic tradition from Menéndez y Pelayo, in honour of whom they published, in 1920, Francesc Xavier Llorens i Barba’s *Lecciones de Filosofía* (Lessons in Philosophy).

Menéndez y Pelayo had spoken on a number of occasions of the importance of Catalan philosophy of the eighteen hundreds and, in particular, of way in which Francesc Xavier Llorens i Barba had interpreted and conveyed the Scottish philosophy of common sense. The details provided by the Spanish scholar on this philosophy were nonetheless few, far-between and vague. Torras i Bages also wrote a couple of articles in praise of Llorens. However, for the Bishop of Vic, the philosophy of Catalonia was and had to remain Thomism.

The professors of the new Philosophy Section thought differently to His Excellency on this matter. They had been educated in the impoverished

and stagnant scholasticism of the late 19<sup>th</sup> century and wished to distance themselves from it. However, they had accepted the Catalanism of Torras i Bages and thought that it was possible to find some spiritualist alternative that was compatible with the Christianity of earlier Catalan thought.

The Lullian alternative, championed by the priest Salvador Bové, was doomed to failure. The attempts to modernize Lull's thought and claim it as a national philosophy were, at the beginning of the 20<sup>th</sup> century, laughably anachronistic. Francesc Pujols satirised them mercilessly in *El concepte general de la ciència catalana* (The general concept of Catalan science, 1918), a sometimes-misunderstood book that is both magnificent, from a literary point of view, and completely unique in the way it places learning at the service of humour. Indeed, the synergy between literature and philosophy has been a constant factor in the century's thought, especially that which took place outside of official academic circles and sought a wider public.

It is clear that, by the beginning of the 20<sup>th</sup> century, Lull could only be attractive as the subject of a learned monograph, like Sibiuda or Vives. By way of contrast, the Barcelona professors believed that it was more feasible to present themselves as inheritors and continuers of the Catalan school of common sense lauded by Menéndez y Pelayo and this, logically, led them to carry out historiographic studies on said school of thought.

Jaume Serra Hunter and Cosme Parpal published praiseworthy studies of Catalan nineteenth-century philosophy. Serra Hunter's 1937 article *Xavier Llorens i Barba, estudis i carrera professional: la seva actuació docent* (Xavier Llorens i Barba, studies and professional career: his teaching activities), is a work of exemplary historiographic rigour. And the paper *Les tendències filosòfiques a Catalunya durant el segle XIX* (Philosophical trends in Catalonia during the 19<sup>th</sup> century, 1925) boasts a still-unsurpassed bibliographical listing.

## Civil war, exile and the post-war period

It is important to bear in mind the abrupt break represented by the Spanish Civil War of 1936-1939 and the long shadow cast thereafter by Franco's dictatorship. For Spain, it was an event that left an indelible mark upon the country's history. But for Catalonia it meant a real cultural genocide that would last for almost forty years. This must not be forgotten.

Tomàs Carreras i Artau, in addition to studying Catalonia's doctor-philosophers of the 19<sup>th</sup> century, had embarked upon the study of the Peninsula's mediaeval philosophy, together with his brother Joaquim. However, in these latter works, Catalan philosophy inevitably became subsumed into Spanish philosophy. Tomàs Carreras Artau, who before the war had published an *Introducció*

*a la història del pensament filosòfic a Catalunya i cinc assaigs sobre l'actitud filosòfica* (Introduction to the History of Philosophic Thought in Catalonia and Five Essays on the Philosophic Attitude, 1931), now titled in Spanish his books *Historia de la filosofía española. Filosofía cristiana de los siglos XIII al XV* (History of Spanish philosophy. Christian philosophy of the 13<sup>th</sup> to 15<sup>th</sup> centuries), published in 1939 (v. I) and in 1943 (v. II), and issued in 2001 by Pere Lluís Font at the *Institut d'Estudis Catalans*, and *Estudios sobre médicos filósofos españoles del siglo XIX* (Studies on Spanish Doctor-philosophers of the 19<sup>th</sup> Century, 1952).

Other far less respectable authors went further. “Francoism” and “National-Catholicism” also had their philosophical obsessions and caprices, and the gaze thus turned to the study of Spain’s Second Scholasticism of the 16<sup>th</sup> century (such as Vitoria and Suárez) and some Renaissance authors. We must thank Carlist thought, opposed in this regard to the rampant political philosophy of Falangism, for the odd monograph on Catalan public law jurists of the 13<sup>th</sup> to 17<sup>th</sup> century (such as Jaume Callís, Marquilles and Fontanella). But not everything is as readable. In Valencia, the *Asociación de Amigos de Luis Vives* (Association of Friends of Luis Vives), founded in the last years of the Primo de Rivera dictatorship and reactivated in the early post-war years, promoted tendentious studies on the humanist, with the intention of highlighting his Catholicism and Spanish nature. Thus it was that Mariano Puigdollers i Oliver published in 1940, under Barcelona publishers Labor, *La filosofía española de Luis Vives* (The Spanish Philosophy of Luis Vives). However, whilst within Spain the thought of three generations of thinkers, artists and writers belonging to and forming an integral part of the 20<sup>th</sup> century’s avant-garde was laid to waste, those in exile created their own reflections. And their own ghosts, too.

The war, what took place, the troubled times of totalitarianism, gave rise to a whole series of writings on culture whose goal it was both to understand and to keep alive the dialogue between different schools of reasoning. It is only in this way that the cross-impact of articles and books by authors as varied as Josep Ferrater Mora, Carles Cardó, Pere Bosch Gimpera, Nicolau d’Olwer and Josep Trueta can be understood. Philosophers, writers, doctors, historians and archaeologists contributed to this dialogue. Later, in 1954, these reflections on the way of being, mentality or way of thinking of Catalans led to *Notícia de Catalunya* (News of Catalonia, 1954), a volume that would mark an era and in which Jaume Vicens Vives bore witness to a differential identity which in the 1920s, a mere thirty years earlier, for example, nobody in Catalonia viewed as problematic, conflictive or requiring any special justification.

Indeed, in the first third of the 20<sup>th</sup> century, speaking and writing in Catalan, possessing one’s own culture and identity were all considered natural and not placed in doubt by intellectuals shaped during Primo de Rivera’s dictatorship and Spain’s Second Republic. This was all to change, and drastically. The post-war

years were extremely tough. It is not without a degree of surprise that Joan Oliver (Pere Quart), for example wrote in the 1960s (*Tros de paper* [Scrap of Paper], 1970, *Obres Completes, Obra en prosa* [Complete Works, Prose Work], p. 329):

“Some months ago I received a book from a Spanish writer, already advanced in years, who lived in a Spanish province. He was a poet who I was unfamiliar with. His work seemed to me important, genuine, beautifully crafted. However, on the title page was a hand-written dedication that said, amongst other things, ‘...although sending books to Catalans seems a *waste*: Such exclusive egocentrism! However, the author is half-Catalan and once again faces the risk’.

Had I understood him correctly? Maybe I was hallucinating. Maybe I was fast asleep and the fever made me dream. [...]”

It is not at all easy to talk of exile and the relations of philosophers with their host culture and, additionally, that of their origins. Those who managed to survive in university positions, in Latin America or the United States at least, found themselves in a situation that, in the end and as was only to be expected, they attempted to turn to their advantage. Many never returned, as they had carved out a new career for themselves by making the most of two common factors: easy access to libraries and universal culture (something unthinkable in the Spain of that time), and integration in a broader cultural sphere, where they were regarded as representatives of the so-called “Hispanic culture”.

On 25 August 1949, for example, a characteristically ironic Ferrater Mora, but one faced with a real need to sort out his situation, wrote tellingly to his good friend Joan Oliver, who had already returned to Barcelona:

“My commitment to the Guggenheim Foundation expired in June. In the meantime, I was invited to become Guest Professor at Bryn Mawr, close to Philadelphia. It is an appealing place. There may be Coca-Cola there, but it is not noticeable. It is a College-University for daughters of good families aspiring to secure a doctorate in one of the human sciences. I accepted. My surroundings will be group of pseudo-Gothic buildings and a *library of close to one million books*. I do not plan to read them all. But there are some that are of interest to me. *I am to give a course in Spanish on something –I know not what– they call “Hispanic philosophy”*, and a course in English on some other more accessible aspect of philosophy. All in all, a year (if my contract is not renewed). Thereafter, I know not what fate awaits me.” [The italics are ours] (Joan Oliver, Josep Ferrater Mora, *Joc de cartes* 1948–1984, edited by Antoni Turull, p. 35)

Of course, Ferrater remained there not for one year but more than forty, until his death during one of his trips to Barcelona, in 1991. However, reality is implacable and if in the beginning, the “Hispanic” label caused a certain



amount of discomfort, they had to adapt to it, until the mask ended up fitting like a second skin. One need only compare, for example, the writings of Josep Trueta (*The Spirit of Catalonia*, 1946) with the books of another leading Oxford light, Salvador de Madariaga (*Spain*, 1942), to realise how different viewpoints on Catalan culture could be. And we need only re-read one of the few attempts to present Catalan philosophy to the North American university community, the book by professors Manuel Duran (Yale) and William Kluback (New York) *Reason in Exile. Essays on Catalan Philosophers* (1994) to realise the extent to which the external image of a philosophy that tends to be perceived as a natural part of the Hispanic universe can be diffuse.

Given that it was so slight, both internally and externally, for a good part of the century, Catalan philosophy found itself in a state of permanent invisibility. However, exile at least broadened its horizons to include countries that, although Spanish-speaking, were set in a cultural context that was more expansive than the Peninsula. For exiled Catalan philosophers –and this is the case for not only Ferrater but also for Eduard Nicol, Joaquim Xirau, Joan Roura-Parella and Frederic Riu— there was no sense in stopping themselves from being seen as part of a wider community, be it Latin or North American, that had transcended its origins in the European metropolises to give rise to a hybrid, but more universal culture, that expressed itself in Spanish or English. Thus it was that the *Iberisme* of Maragall and the first *Modernistes*, after the successive migratory waves of Catalans to America, found its second response in the *Universalisme* of those in exile.

Nevertheless, this situation, as interesting as it may be, did not ease the precarious nature of studies on the Catalan tradition of thought.

## The never-ending temptation of spiritualism

In the later years of Franco's dictatorship, the need to differentiate and separate Catalan from Spanish philosophy reared its head again. The first summaries, by Alexandre Galí and Alfred Badia (1960-1961), and by J. Ruiz Calonja (1963), were taken up again by Jordi Berrio and Jordi Maragall, in 1966 and 1978, respectively, and were useful as templates. These were emergency summaries, it is true, but they allowed for the reconstruction of a valuable link. Later on, Norbert Bilbeny (1985) added to the information on the contemporary period and Sebastià Trias Mercant (1995) drew up a summary of thought in Mallorca. Miquel Siguan, in *La Psicologia a Catalunya* (Psychology in Catalonia, 1981), included chapters on Lull, Vives, Llorens, Turró and Xirau. During this entire period, Jesuits Miquel Batllori and Eusebi Colomer contributed valuable monographic studies, especially with regard to the Middle Ages and the Renaissance.



The progress made in the study of earlier periods by later Jesuit historians is undeniable. In the 19<sup>th</sup> century, Torras i Bages had to settle for studying the dusty volumes placed before him by Barcelona University librarian Marià Aguiló. In the 20<sup>th</sup>, the case of Carreras brothers was different. That of Batllori and Colomer even more so: they were expressly trained as archivists, or historian-archivists.

In 1933, and while still following his ecclesiastical studies, Batllori received from Ignasi Casanovas the assignment to search in the archives and libraries of Italy for the trail of Catalan Jesuits exiled from the country in 1767 as a result of Charles III's "Pragmatic Penalty" against the order. The Government of the Second Republic had again expelled the Jesuits in 1932 and, naturally, historical research into those earlier exiles had, at the time, a political subtext. Casanovas had the intention of publishing this collection of documents in the Balmes Library.

The information was collected between 1933 and 1936 and the documentary archive on this outpouring of Catalan culture in Italy was increased considerably. Additionally, during his search of Italian libraries, Batllori gathered together everything he could find on mediaeval, Renaissance and contemporary Catalan culture. The outbreak of the war, however, put a stop to everything. Casanovas was assassinated in September 1936 and the project had to be abandoned.

Nevertheless, Batllori, based on the documents he had gathered together in Italy, began in the post-war years to draw up his works on Lull and Lullism, on Arnau de Vilanova, on Ramon de Penyafort and on Catalan and Valencian Jesuits of the 18<sup>th</sup> century. Political circumstances meant, though, that Batllori published these first works in Spanish and, furthermore, that he concealed any reference to a separate Catalan cultural framework. Thus it was that *El lul·lisme a Itàlia* had, first, to be *El lulismo en Italia*. However, by 1958 it was possible to publish *Vuit segles de cultura catalana a Europa* (Eight Centuries of Catalan Culture in Europe), a significant book which represented quite a milestone, and not only because it was written in Catalan. The fact was, though, that publishing philosophy or philosophical studies in this language at the end of the 1950s was a challenge and a clear statement in defence of a differentiated, unique cultural tradition.

The first writings of Eusebi Colomer on the history of Catalan philosophy were published in the subsequent year –amongst them, a review of Batllori's book that appeared in the Madrid journal *Pensamiento* (Thought). Colomer, however, belongs to a later generation of Catalan Jesuits, and was therefore unaffected by the influence of Ignasi Casanovas.

In fact, Colomer's first intellectual aspiration was to study contemporary Germanic thought. He therefore asked his superiors to send him to Germany to complete his studies, a request which they granted. He stayed for some time at the University of Freiburg im Breisgau. However, given his need to

submit a doctoral thesis in a German university, he thought it would be worth his while to study the influence of Ramon Llull on Nicholas of Cusa. It would appear that it was Joaquim Carreras Artau who suggested the idea to him. At the Cusa Library there were some manuscripts that had to be studied to clarify this influence. This was how he started.

Colomer still spent a large amount of time taking advantage of the papers he consulted at the Cusa Library and studying in detail the relations between Llull and Cusa until, a few years later, his interests widened to include other mediaeval Catalan authors. Curiously, Colomer, who was greatly interested in contemporary German and French (Theilhard de Chardin) thought, was never sufficiently interested in contemporary Catalan thought. When Josep Monserrat and Ignasi Roviró decided to publish a volume bringing together Colomer's writings on Catalan philosophy of the 19<sup>th</sup> and 20<sup>th</sup> centuries, they could barely gather eighty or so pages, the majority of which were reviews of books. These scant eighty pages contrasted with the hundreds he wrote on the Catalan thought of the Middle Ages and Renaissance.

Whatever the case, from Balmes on, historians linked to the Church have not been especially attracted to the philosophy of our recent past. Catalan philosophy of the end of the 19<sup>th</sup> and 20<sup>th</sup> centuries has not interested them almost at all: even Batllori's *Vuit segles de cultura catalana a Europa* jumps straight from Balmes to the poetry of Costa i Llobera!

Helping to increase this imbalance between the eagerness to study certain periods and authors and the oblivion into which the remainder had fallen was, from the 1950s on, the mediaeval orientation of British Hispanists Frances Yates and Robert Pring-Mill and, later, that of the American Anthony Bonner, who increased—and considerably improved—the bibliography on Ramon Llull. There is no doubt that Llull's thought is a very important mediaeval “phenomenon”, universal in scope and thus worthy of the most complex interpretations. There is also no doubt that Llull's thought will continue to have, as it is having today, new interpretations based on the development of ontologies, artificial intelligence and formal methods. However, from a historiographical point of view, at least, it was also a unique phenomenon. We have already seen how attempts to naively place it at the centre of an impossible “national” philosophy failed.

Additionally, the Catholic spiritualism professed by the majority of those who have dedicated themselves to Catalonia's intellectual history—the Carreras brothers, Parpal, Serra Hunter, the *amigos de Luis Vives*—has meant that a whole range of openly anti-clerical authors, such as Pompeu Gener, Dídac Ruiz or Cristòfor de Domènec, were disregarded and marginalised in their summaries. It is a trend that Enric Jardí sought to counter by publishing, in 1985, the book *Quatre escriptors marginats: Jaume Brossa, Diego Ruiz, Ernest*

*Vendrell i Cristòfor de Domènech* (Four Marginalised Writers: Jaume Brossa, Diego Ruiz, Ernest Vendrell and Cristòfor de Domènech). What we wish to say is that the polarisation concerning Catholic thought has not exactly been of help in achieving a global understanding of philosophical output in Catalonia, nor a calm assessment of *all* of the aspects of Catalan philosophy.

## Transversality and pluralism

Another problem, unrelated to these religious factors but which also needs redressing, has been the generalised tendency of scholars native to Catalonia to completely ignore the evolution in recent centuries of philosophical studies in Valencia, the Balearic Islands and Northern Catalonia. Jordi Berrio's book *El pensament filosòfic català* (Catalan philosophical thought, 1966), brought news of Lull and Mallorcan Llullism, of Vives and of the "Valencian school" of the 1700s, for example. However, when it turns to the 19<sup>th</sup> century, the information on Valencia and the Balearic Islands almost completely dries up. The same is the case with the books *El pensament filosòfic [català]* ([Catalan] Philosophical Thought, 1978), by Jordi Maragall, the *Diccionario de Filosofía* (Dictionary of Philosophy) by Ferrater Mora and with other more recent works. The change from the 18<sup>th</sup> to 19<sup>th</sup> century marks the milestone.

One premonitory reflection of the current interest in recovering a native historiographical field was the presence in the 1980s and 1990s of university monographic studies focusing on representative figures of the 19<sup>th</sup> and 20<sup>th</sup> centuries. In this regard, the studies on Ramon Martí d'Eixalà (1980), Eugeni d'Ors (1992), F. Xavier Llorens i Barba (1998) and, shortly thereafter, on Pere Coromines (2001), amongst several others, provide examples of this effort, which was accompanied by two other, apparently opposing, counter-trends. We are referring here to the rediscovery for philosophy of writers and poets such as Joan Maragall, whose proximity to Nietzsche is claimed, or of Josep Palau i Fabre and his study of Heraclitus, or the constant, focused, trickle of well-documented articles on the Catalan tradition.

Many of these reflections form part of the living culture of the country and do not have any specific historiographical purpose. Sometimes, they even claimed anti-historicism as an essential feature. Nevertheless, it is this ongoing relationship with the past that invigorates and nourishes philosophy, in which intellectual tradition has a meaning and can contribute to the development of aesthetic, economic, political or legal thought. There are doubtless many ways of examining intellectual history, some of which integrate history within the deployment of ideas itself, without seeking to set aside a private domain for it. However, it is for this very reason that there is room for them: an essay still remains the taking of a fragmentary position that captures and transforms

elements to contrast them with others and define a path. Maybe, in the end, Umberto Eco is right, and what sustains a work is both the material of which it is made and the arc traced by the stone. But material and form acquire weight, direction and sense based on the discourse, at times extremely individual, of those who work on them. And this work does not arise in a vacuum.

For the first time, we believe, it is truly interesting to compare the different paths because, despite the evident differences in style, intentionality and method, the objective of writing and producing with materials sourced from both outside and within the Catalan tradition is a shared one. This means that works which, in principle, could be regarded as excessively remote from one another can be compared. Since its creation and despite ours being a small country, there are lines which manage to progress whilst barely intersecting with one another. This is the problem that Miquel d'Esplugues already came up against with the publication of the philosophical journal *Criterion* in 1925. Each group published its own work with its own followers, and the lack of dialogue was concealed with elective affinities.

This lack of pluralism and transversality is an obstacle that can be overcome if one adopts the historiographical point of view that we are proposing here (JOCIH / RHFC). So much remains to be done, recovered, understood and rethought, there are so many works slumbering undisturbed in the archives that, essentially, where the thought comes from and its originating domain matter little. In the world of ideas, anthropologists, historians, economists and philosophers can find common ground if the point discussed is defined and an effort is made to explain the theoretical point of the recovery.

This is why we have created this publication. We need not only a point of view outside of each discipline, but one that lies outside of academic culture itself, too. In a way, the original contributions of Pere Lluís Font, Jordi Sales, Isidre Molas, Jordi Casassas, Joaquim Albareda, Josep Maria Fradera, Borja de Riquer, Conrad Vilanou, Ramon Alcoberro, Antoni Mora and Salvador Cardús—authors who have already constructed their own points of view, coming from the field of philosophy, political sciences, history and sociology—must find their readers both in and outside of Catalonia. Some, such as Giner, Joan-Lluís Marfany and Josep-Ramon Llobera, have always maintained a link with other languages and traditions. But this has been more of a biographical and personal tendency than a collective one. Despite its profile, Catalan intellectual historiography has not followed the path of other small countries, such as Holland, which have managed to move the republic of ideas from Latin into English without relinquishing at any time awareness of their own languages.

*Catalunya endins. Un llibre per a tots i contra ningú* (Inside Catalonia, a Book for Everybody and against Nobody, 1930) was the title of one of the works of

Joan Estelrich. Things are different, today, but we would keep the subtitle. We are not talking of the “outwardness” to which Estelrich was in reality referring, but of placing the discourse in a point of “otherness” that may allow new interpretations to emerge from the very fact of being different. We need to go through the looking glass that our historiography has so often been, to confront ourselves with different views, even from those cultures (Jewish, Islamic, Japanese, Chinese, etc.) that, although ancient, are still new to us and which make our world global.

The *Journal of Catalan Intellectual History / Revista d'Història de la Filosofia Catalana* will, for now, be published every six months and will contain four standard sections:

- Articles
- Commemorations
- Bio-bibliographies
- Reviews

It will thus include, in addition to research into specific subjects and summary articles, critical reviews of newly-published works, documentary materials for commemorative purposes and exhaustive bibliographies of a variety of Catalan, Valencian, Balearic and Northern Catalan authors who have worked in the field of philosophy over the course of the 19<sup>th</sup>, 20<sup>th</sup> and 21<sup>st</sup> centuries. Additionally, the journal's website will also offer up-to-date news on Catalan philosophy-related publications and academic events, difficult-to-find books, articles published in other journals and audiovisual materials (<http://catalanphilosophy.com>).

The slogan on the site's logo *o ets tothom o no ets ningú* (or you are everyone or you are no-one) belongs to the poem “El comte Arnau”, by Joan Maragall, published in the volume *Enllà* (1906). It was transformed in *Ú no és ningú* (One is no-one) in a joint work published by Tàpies and Brossa in the form of a book of engravings and visual poems in 1977, at the time of the democratic transition in our country. Indeed, given that this kind of process can never be said to be completely finished, we, the publishers, are happy to confirm our position in this permanently transitional and (only occasionally) transgressive point. We would like to thank the *Institut d'Estudis Catalans*, the *Institut Ramon Llull* for the encouragement and help received in launching this project, which has been made possible by the SGR (CIRIT) and MC-INN university research funds. Above all, we would like to place on record the fact that this journal is an organ of common expression for the Catalan, Valencian and Mallorcan philosophical communities. We trust that, here too, it is the journeys into the interior which are those that go the furthest.