

ALBERTUS MAGNUS, *De unitate intellectus: Über die Einzigkeit des Intellekts*. Eingeleitet und kommentiert von Henryk Anzulewicz und Wolf-Ulrich Klünker. Übersetzt von Wolf-Ulrich Klünker. Unter Mitarbeit von Philipp A. C. Anzulewicz. Stuttgart-Bad Cannstatt: frommann-holzboog, 2022, 237 pp. ISBN: 978-3-7728-2840-9

Presentamos la cuidada traducción alemana del tratado *Sobre la unidad del intelecto de san Alberto Magno*. Esta obra aún no ha sido vertida a nuestra lengua, pese a que contamos con la traducción española de uno de sus libros más relacionados con éste: SAN ALBERTO MAGNO, *Sobre el alma*. Traducción, introducción y notas de J. A. TELLKAMP. Pamplona: EUNSA, 2012. En cualquier caso, nos encontramos ante un opúsculo de gran interés para quien pretenda adentrarse en la contribución de san Alberto a la polémica contra los así llamados “averroístas”, debido al esmerado cuidado de la presente edición.

El libro está presentado por uno de los estudiosos contemporáneos de mayor prestigio en la investigación sobre el teólogo medieval, Henryk Anzulewicz. Este autor, que lleva décadas escribiendo sobre san Alberto, también ha participado en la excelente edición crítica de sus obras y atesora una erudición sin igual. Además, ya se había ocupado de editar la traducción alemana de otras obras de san Alberto, contribuyendo así a acercar a un público mayor su pensamiento. Pues bien, debemos a Anzulewicz la detallada introducción al libro (1-33), en que presenta brevemente al autor: su vida, su obra y su proyecto científico que, como es bien sabido, abarca desde la ciencia natural hasta la teología, pasando por toda clase de cuestiones filosóficas. Después, se detiene en el tratado *De unitate intellectus* en concreto, para proporcionar importantes datos tocantes a su autenticidad, fecha de composición, manuscritos, fuentes e influencias posteriores.

A modo de colofón, Anzulewicz firma otra buena cantidad de enjundiosas páginas (163-201) para contribuir al “comentario” que acompaña al texto latino y la traducción alemana. En esta sección, el estudioso polaco expone dos temas de gran interés para adentrarse en *De unitate intellectus*. El primero es el concepto historiográfico de “averroísmo latino”, de relativamente reciente cuño, que ha permitido indagar en un episodio sin duda crucial para comprender la recepción de Aristóteles en la latinidad medieval y, particularmente, en la Universidad de París durante el s. XIII. Lo lleva a cabo pasando revista a las investigaciones desarrolladas desde Renan, Mandonnet, Grabmann y Van Steenberghe hasta nuestros días. El segundo tema es especialmente interesante, pues hace un recorrido a lo largo del pensamiento de san Alberto desde su temprano tratado

*De homine* hasta *De unitate intellectus*, para examinar cómo son abordados en su obra los problemas relacionados con “la unidad del entendimiento” y la recepción de este aspecto del pensamiento de Averroes (Ibn Rušd) y Avempace (Ibn Bāyḡa).

La esmerada traducción alemana, acompañada del texto de la edición crítica “coloniense” (37-161), la debemos al profesor Wolf-Ulrich Klünker. Aunque también ha trabajado con el pensamiento medieval, este estudioso extiende su atención a lo que nosotros llamaríamos “antropología filosófica” en general. Por tal motivo, en su concisa aportación a la introducción (33-35), se esfuerza por mostrar que el interés de la presente obra no está ceñido a la información histórica, sino que atañe también a la antropología e incluso subraya su resonancia “existencial”. Será sobre todo en las páginas que escribe a modo de “comentario” al final del libro (201-214), donde Klünker nos ilustrará los conceptos fundamentales de la psicología filosófica de san Alberto tratando de hacerlos significativos para el hombre contemporáneo. Por otro lado, este investigador hace algunas comparaciones con el acercamiento de santo Tomás de Aquino en su homólogo trabajo *De unitate intellectus contra Averroistas* (trad. esp. TOMÁS DE AQUINO, *Sobre la unidad del intelecto contra los averroístas: SÍGER DE BRABANTE, Tratado acerca del alma intelectiva*. Introducción, traducción y notas de I. P. CONSTANZÓ e I. A. SILVA. Pamplona: EUNSA, 2005). Según Klünker, “frente al texto de Alberto, el escrito de Tomás está construido de un modo más claro y organizado; además, goza de mayor organización formal” (206).

Por último, no puede olvidarse la importante contribución de Philipp A. C. Anzulewicz al resultado final del libro en lo tocante a la preparación formal: la edición del texto latino, los índices, glosarios y corrección de erratas (x). Por otro lado, se ha de mencionar que el volumen representa una pieza libresca de gran prestancia, con elegante encuadernación forrada en tela y papel de excelente calidad.

Tan sólo por situar sucintamente la obra de san Alberto y así subrayar su relevancia, se ha de decir que nos encontramos ante un trabajo maduro de este autor, compuesto en el periodo en que también redactó otras dos importantes obras como el comentario a la *Metafísica* y al libro *De causis* (19-22). Como ya se ha indicado, el objetivo del libro es la refutación de una concepción del entendimiento, procedente de Averroes y Avempace, que Alberto estima muy desacertada. A diferencia de Tomás de Aquino y otros teólogos de la época, él insiste sobre todo en el carácter de error filosófico que esta doctrina significa y no hace hincapié en los problemas implicados para la fe católica (199-200). En cualquier caso, la temática era de gran actualidad en aquel momento y tenía implicaciones históricas de importante calado; baste recordar las célebres condenas de Tempier que enseguida sacudirían la Universidad de París.

La estructura de la obra se ajusta a la de una cuestión disputada en que son presentados primero los argumentos de los contrarios que Alberto desea rebatir. En la segunda parte, se enumeran las razones que él mismo opone y, en tercer lugar, enuncia su personal resolución del problema, con la correspondiente réplica a las razones esgrimidas por sus interlocutores. Según Anzulewicz, este escrito de san Alberto constituiría “la cúspide y la conclusión definitiva de una confrontación de san Alberto con el así llamado monopsiquismo de los filósofos arabo-islámicos Averroes e Ibn Bāyyā, que había sido sostenida por él desde hacía años ya en su temprana obra *De homine* y que después fue abordada en sus siguientes obras con diversos acentos, en distintos contextos y con diferente intensidad” (195).

El libro que presentamos reviste, pues, gran interés. Pese a que se trate de una traducción alemana, los editores no se limitan a divulgar el contenido, sino que aprovechan para hacer una presentación de considerable calado, proporcionando así a la comunidad científica un estudio actualizado de la obra. En este sentido, se trata de un volumen de inmensa utilidad para adentrarse en una de las polémicas más significativas del pensamiento medieval.

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IMELDA CHŁODNA-BŁACH, *From Paideia to High Culture: A Philosophical-Anthropological Approach*. Berlin: Peter Lang, 2020, 218 pp. ISBN: 978-3-631-81161-0

The reviewed work, authored by a researcher at the Department of Philosophy of Culture and Rhetoric at the John Paul II Catholic University of Lublin, aims at “analysing different cultural works in order to answer the question concerning the essence of culture, its place, and the role it plays in the personal life of the human being as both its subject and purpose (9).” This issue is of fundamental importance, since the problems surrounding the understanding of culture begin already with the difficulty in defining it and the resulting very diverse ways of understanding of the essence, or meaning, of culture. The author has chosen an anthropological-philosophical context for her considerations, relating the, multifaceted issue to the understanding of man, his nature, and the meaning of life, that is, the human life’s end-purpose. The understanding of man that the author uses in the work flows from the realistic current of classical philosophy, associated with the direction of existential Thomism cultivated within the Lublin Philosophical School. Such a methodological solution and framing of the subject also guarantees the realism of solutions or answers to individual detailed questions and issues. At the same time, it should be noted that the author has not closed herself within the confines of

this particular philosophy only, but drew on other currents and representatives of the philosophy of culture, taking into account their achievements in her analyses.

The second solution, important for the topic and significantly enriching the presented analyses, is the development of the methodological postulate of the Lublin Philosophical School, namely 'historism' (cherished and valued there as opposed to 'historicism'), and within its framework placing the issue considered by the author in a broad perspective, down to the roots of the history of European culture, dating back to ancient Greece and Rome, and thus the very beginnings of Latin civilization. The third decisive moment that determines the weight of the presented dissertation is that the analyses here conducted were extended to include the dispute over the so-called high and low culture. For it seems that nowadays, in the era of an increasingly democratized world and the 'massification' of culture, the area of influence of high culture is progressively shrinking, so much so that even the sense of its continued existence is fading. Culture, therefore, would be adapted to the level of the average man, and not, as the old ideals proclaimed, such a person, through education, was to be raised to states corresponding more to his/her unique nature and dignity. This was done primarily in the three main fields determined by the concepts of *paidéia*, *humanitas* and *magnanimitas*—which the author presents in her study and shows their interrelationships—but, moreover, it was done also in relation to a certain ideal of humanity: the perfect man, the 'beautiful-and-good' one.

Here the author also considered the influence of Christianity and the transformation of these ancient ideals under the influence of the peculiar changes brought by the new religion: the understanding of man as a person and the ultimate goal of life in the perspective of man's life precisely as a person, but continuing in eternity with God, revealed as a Trinity of Persons. It can be said that the bar for high culture has been raised unlimitedly with the provision of a new means for achieving these highest ideals in the form of God's grace, with which man can cooperate by engaging his natural powers and abilities. In this way, the ancient ideals, developed through natural inquiry and discovery, were complemented in the supernatural perspective introduced by numerous Christian thinkers.

The range of issues so formulated is matched by the structure of the book: in the first chapter, the author presented the classical ideal of human perfection and its formation process starting from the warrior's fortitude sung by Homer to magnanimity and the crystallization of the concept of *paidéia*—the education of the whole man towards perfection in all dimensions of his existence and action: *kalokagathia*, and ultimately bearing fruit in magnanimity as the culmination of culture. The author then demonstrates how the ideals developed in the Greek cultural area met and were assimilated into Latin *humanitas*, which provided the historical context for the further development of Christianity, which in turn led

to the penetration of its spirit into Latin civilization. Against this background, the author undertook to answer the questions of whether the Christian needs *paideía* and what scope or limits (potential) *humanitas* has.

The second chapter shows the essential components of the process that led to the transformation by the Christian religion of the classical ideal of magnanimity into Christian holiness. Attention is given to the importance of a new conception of man as a person and to a new understanding of the role of the classical virtues, now in the context of man's life as a person. This also involved supplementing the classical table of virtues with typically Christian ones: confidence and humility, because with the change in the end-purpose of man's life, now ultimately reoriented to a relationship with God in eternity (initiated for real already in the present life), man must turn to God and confide in Him. For He alone is the source of all grace, which alone can help man as a real and effective instrument for the actualization of all virtues. These, in turn, become subordinated to the perfection of one's life as a person, with all interpersonal relations that such a life entails, as well as to the improvement of one's relationship with God through religion.

The author emphasized the role of valor as a particularly important virtue that strengthens and enables a person to achieve difficult goods (including the highest one, the ultimate fulfillment in eternal happiness), and therefore in the context of various obstacles and efforts to overcome them. This is an especially interesting take, since it seems that today the virtue of valor (traditionally understood as essentially military prowess) is being forgotten in the context of the constant preaching of peace. However, it turns out that there is a very important field of struggle: for oneself and other people in the context of the pursuit of the good of the person in the perspective set by the infinite perfection of God. At the end of the chapter, the author, in defiance of various secularist currents, does not hesitate to put forward the bold thesis that holiness is the proper culture of man.

The third chapter is the realization of the task set in the introduction, and in it the author took up the question of the position of high culture in modern times. This question arises against the background of the 'massification' of modern culture. Analyzing this process, the author drew attention to the danger of forming a 'mass man', especially under the influence of ideological and political tools provided by false ideologies and false political systems built on them, supported by the media, which eminently reinforce the cultural message, but unfortunately in those lower keys of it. In this context of controlling or possessing the lives of an ever-increasing number of people by a massified and thus downgraded version of culture, the author referred to the views of two cultural creators advocating a return to the ideals of high culture: T. S. Eliot, the poet, and R. Scruton, the philosopher of culture.

The culmination of the chapter and, at the same time, of the entire book is the drawing of attention to the role of culture as an inalienable context of human life, as well as the presentation of two varieties of realistic understanding of culture, which provide the locus and necessary conditions for the development of high culture, establishing also the anthropological and ontic foundations for this development. These are the ways of understanding culture developed by Karol Wojtyła (later John Paul II) in the existential-anthropological version and by Mieczysław Albert Krąpiec in the metaphysical version (as the metaphysics of culture).

What is noteworthy about this work is that, as a result of the analyses conducted, it turned out that the metaphysical-anthropological perspective proposed here constitutes an original project for the philosophical explanation of high culture, understood as the culmination of culture as such. Namely, the author argues that resolving the dispute over culture ultimately requires resolving the dispute over man in terms of obtaining an answer to the question of what truly actualizes his potentialities, making him become more and more human and live more and more humanly. Reference to the structure of the human being, in turn, equips cultural researchers with an objective criterion for evaluating different cultures and cultural forms. As such, it can also become a tool for the study of human culture to justifiably answer the question of which of these forms make us more human and which ones pose a threat, and why.

The author is aware that what is proposed by her is a distinct novelty in contemporary cultural studies, which are dominated by sociology (in the version of cultural anthropology), or psychology, or other particular human sciences, and she notes the significant lack of a deeper philosophical approach, in particular one that comes from the realistic tradition. Most importantly, she tried not to limit herself to a mere statement of this fact but showed the direction and dared to initiate this type of reflection or research on culture, in terms of the concern for the further fate of high culture that runs throughout her book. For this reason alone, the monograph in question deserves to be published, not forgetting of all its previously indicated advantages, i.e., employing the historical perspective that goes back to the very beginnings of Latin (European) culture and civilization, showing the essential content of the ideals of culture and the realistic context of its functioning, and, finally, pointing to the role of culture in perfecting man, including the ultimate (religious) perspective. It can be hoped that, thanks to all of this, the book will influence or inspire cultural researchers, bringing them closer to, or equipping them with, the metaphysical-anthropological perspective that is both necessary and fundamental to their research.

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