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(13) Vid. E. SOURIAU, *Sur le béotisme*, "Rev. d'Esthétique", t. 23, 1970, pp. 1-19.

(14) Vid. el caso de Yma Sumac. Un estilo determinado como el *bel canto*, beneficia la proyección de tales capacidades. Platón rechaza toda proyección habilidosa. Vid. "La musique dans l'oeuvre de Platon", § 214 ss.

(15) Vid. H. P. THIEME, "Essai sur l'histoire du vers français", París, Champion, 1916. J. HYTIER, "Les techniques modernes du vers français", 2 tomos, París, Boivin, 1949-1951.

(16) La destreza del creador se expresa con el éxito con que éste emplea los elementos de su oferta, dentro de encuadramientos establecidos. Son características, por ejemplo, las formas constructivas en la música o la forma del soneto en la poesía.

(17) Vid. supra, § 44. Para un enfoque del problema a partir de una base matemática, vid. G. G. GRANGER, "Essai d'une philosophie du style", París, A. Colin, 1968, cap. VII: "L'analyse stylistique fonde une esthétique du langage", pp. 187-216.

(18) Vid. P.-M. SCHUHL, "Platon et l'art de son temps", p. 35.

(19) Vid. P. A. MICHELIS, 'Η καλλιτεχνική ἀρχή τοῦ non finito (El principio artístico de lo *non finito*), *Anales de Estética*, Atenas, t. 2, 1963, pp. 51-63. Vid. E. MOUTSOPOULOS, *Sur le caractère "kairique" de l'oeuvre d'art*, op. cit., y del mismo autor, 'Αποφατική γνωσιολογία τοῦ ἔργου τέχνης (Gnoseología negativa de la obra de arte), *Anales de Estética*, Atenas, t. 8, 1969 ss. 162-166.

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§ 44.(1) Vid. "Kritik der Urteilskraft", § 50. Vid. E. MOUTSOPOULOS, "Forme et subjectivité", p. 17 y nota 67.

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C O N C L U S I O N E S

§ 45.(1) Vid. supra, § 26 y nota 2.

(2) Vid. "Kritik der Urteilskraft", § 17.

(3) Vid., *Protágoras*, 322 IX: "καί πάντες μετεχόντων" (y todos, de los participantes).

(4) Vid. E. MOUTSOPOULOS, *Gnoseología negativa de la obra de arte* (en griego), op. cit.

ELEMENTS OF TRADITIONALISM IN LATIN AMERICAN THOUGHT

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THE AUTHOR'S EFFORT in this study is to point out the influence of traditional elements in the thought of Latin America. In the most general sense, for this purpose, tradition is equated with the historical meaning of the past. This meaning of the past is often, but not necessarily, the basis of conservative or reactionary political ideologies. Often it is the burden of progressive or even revolutionary thought. In this latter case it may take the form of a utopia drawn from the past, as in some of the eighteenth century French Enlightenment thought. It may be the Indianism of such revolutionaries as Túpac Amaru in Peru; or, as in the writing of Francisco Bilbao of Chile, it may take the form of an essentially evil tradition of Spanish culture and religion—something to be wiped out.¹ The nineteenth century Positivist view Christianity as "superstition" is a similarly revolutionary view of tradition as evil. The UN Economic Commission for Latin America (CEPAL), in one of its reports remarked:

"Lo cierto es que las sociedades tradicionales han resultado ser más o menos flexibles y capaces muchas veces de asimilar elementos en extremo racionales en algunos de sus puntos, sin perder por ello su fisiónomía."²

But the author's concern in this study is not with such negative views of tradition as something to be rejected in the name of change, but rather

¹ J. VARONES, Alberto, *Francisco Bilbao: Revolucionario de América*. (Panamá; Ediciones Excelsior, 1973).

² *El Desarrollo Social de América Latina en la Potsguerra*. (Buenos Aires: Solar

with tradition as a positive element in thought, whether conservative or progressive, as the case may be.

Traditionalism in the sense of ideas, especially ideas expressing cultural values of the past, are an element in the thought of all times and peoples. This tendency to relate one's self and one's culture to one's history is, in fact, a most human attribute, distinguishing man's culture from the non-human animal cultures. But man's respect for and dedication to tradition is far from uniform. At times, as in the early Middle Ages of Europe, tradition may appear to be largely forgotten, or so diluted and perverted that it is meaningless. At other times it takes on an importance so dominant as largely to suppress innovation. Some contemporary Chinese say this was true of the Age of Confucius. The British historian, Henry Thomas Buckle, claimed it was true of the Spanish mind from the fifth century through to the nineteenth. The generally conservative temper of Spanish opinion, Buckle wrote, triumphed even against the influence of the Enlightenment leadership in Spain. Loyalty and superstition were the two great elements of Spanish character, he claimed, and Philip II (quoting Prescott) was the most perfect type of this national character. Philip, he said, illustrates the spirit of loyalty which, during several centuries, has distinguished the Spaniards above every other European people.³

The time focus of this study is roughly that of the last three quarters of the nineteenth century. This is the period in which the roots of Latin American intellectual (as well as political) autonomy were being laid, in which ideas of nationality were taking shape, and in which violent anti-European feelings were engendered by the independence movements. In the more independent intellectual life of the late century these feelings then gave way to a readiness to accept the trends in European thought on terms of intellectual equality, while finding some guidance in the emerging Latin American national traditions. It should be remembered, in this connection, that the nineteenth century was a period in which the knowledge and study of history was achieving intellectual prominence in the western world of which Latin America was becoming an increasingly conscious part. Latin American could not, therefore, escape the

Hachette, 1963), pp. 12-13, quoted in Abelardo Villegas. *Reformismo y Revolución en el Pensamiento Latinoamericano*. (México, Madrid y Buenos Aires: Siglo Veintiuno Editores, 1972), p. 13.

³ *History of British Civilization*, 3v. World Classics edition (London: Oxford University Press, n.d. (1931 ?]), vol. II, ch. viii, "Outline of the History of the Spanish Intellect from the Fifth to the Middle of the Nineteenth Century," especially pp. 358-59, 367, 370, 375, 449.

importance of the European tradition. But before considering the problem of traditionalism in this formative period of the nineteenth century, it may be desirable to sketch the broader background of traditionalism in Latin America throughout its history.

The most obvious, if not the most influential, variety of Latin American traditionalism derives from European sources, particularly Spanish and Portuguese, and is found most commonly among Europeans in America and their criollo descendants. It is Christian—the traditionalism of the European culture, religion, and socio-political structure—but with a significant mixture of Jewish and Moorish elements. European society and culture have changed, of course, during the nearly five centuries since the days of Columbus, so that it is not accurate now to speak of a single European tradition. Moreover, European interaction with America—a reciprocal process of influence—became a part of the tradition as the years passed. Thus there were always at least two traditions in colonial Latin America—the European (Spanish, Portuguese, French) and the American or criollo version of this European tradition. Therefore, in noting the several varieties characteristic of the several historical epochs in Latin America—the Conquest, the Colonial Period, the Independence movements, the nineteenth century after independence (distinguishing between the second quarter and later century), and the twentieth century—we must note that all of them in some degree combine European and American elements.

The European (Judaic-Christian) tradition came to America with the Conquest, accompanying the more revolutionary ideas of the Renaissance humanism brought by such missionaries as Bartolomé de Las Casas, Bernardino de Sahagún, Motolinía (Toribio de Benavente), and Manoel de Nobrega. In Spain the discovery and conquest of America produced Francisco Vitoria's justly famous *Relecciones*, applying the doctrines of Christian natural law in defense of the equal rights of the Indians and making this defense part of the emerging structure of international law of which he was a major founder.⁴ But it also brought the argument of Juan Ginés de Sepúlveda based on Aristotle, that the natives of America were by nature inferior beings, destined to be ruled over by their European conquerors.

⁴ *Las Relecciones de Indis y de Jure Belli* de Fray Francisco de Vitoria, O. P. fundador del Derecho Internacional. Washington, D. C. en la Prensa de la Unión Pan Americana. MCMLXIII. Facsimile version of original Latin with Spanish translations. These *Relecciones* may be found conveniently in Francisco Vitoria, *Escritos Políticos*, Selección preparada por Luciano Pereña. Guillermo A. Lousteau Heguy and Salvador M. Lozada, editors. (Buenos Aires: Ediciones De Palma, 1967).

This variety of traditionalist thought, rooted in the scholastic tradition, was expressed by Ginés de Sepúlveda in the classic debate with the missionary defender of the Indians, Bartolomé de Las Casas. Las Casas was a revolutionist in the fundamental sense, professing to create a Utopia based on Christian love and justice for the converted Mayan Indians of Chiapas. The revolutionary proposal that Las Casas made had its basis in the Christian tradition, but he also sought a rationale in the philosophy of Aristotle for protecting the Indians from exploitation by their conquerors. His startling argument was that the Indian civilization was equal to or superior to those of Christian Europe in accordance with Aristotelian criteria.⁵

Spanish kings (who were also kings of Portugal from 1588 to 1640) gave a special character and direction to the traditionalism of the Spanish colonial era. The Council of Trent, in crystallizing the Counter-Reforma under Spanish guidance, accepted the important role of tradition, together with divine revelation, as a basis for religious truth and practice. Spanish culture thus had an essential basis in religious traditionalism. This religious traditionalism was deepened, at about the same time, by the expulsion of the non-Christian Moors and Jews from the peninsula. The Spanish Inquisition (somewhat more than that of Portugal) strengthened this tradition by enforcing religious uniformity both in Spain and America. Although generally tolerant toward Indian lapses from the true faith and religious practice, the Inquisition was unrelenting in dealing with presumably relapsed Jewish and Moorish converts (The "New" Christians or *conversos*). Many of the most important trials conducted by the Inquisition in Spanish America were of these *conversos*.⁶

The policy of the Spanish and Portuguese crowns in preventing the circulation in America of books on the index is less clear. Professor Irving Leonard believes that the major object of Spanish authorities was to prevent such

⁵ HANKE, Lewis, *Aristotle and the American Indians*. (London: Hollis and Carter, 1959).

⁶ There is extensive literature on the Inquisition, but see especially Richard E. Greenleaf, *Zumárraga and The Mexican Inquisition, 1536-1543*, Washington, D. C. Academy of American Franciscan History, 1961. Zumárraga was also conducting an intensive campaign against Indian idolotry. See also his "Francisco Millán before the Mexican Inquisition: 1538-1539", *The Americas*, XXI (Oct. 1964), 184-195; his "Inquisition and the Indians of New Spain", *The Americas*, XXII (Oct. 1965), 138-166; and "Antonio Espejo and the Mexican Inquisition, 1571-1586", *The Americas*, XXVII (Jan. 1971), 271-292. See also S.B. Liebman, "Great Conspiracy in New Spain", *The Americas*, XXX (July 1973) 18-31. The Chilean José Toribio Medina published a series of studies of The Inquisition in various Spanish colonies in America.

works from falling into the hands of Indian converts.⁷ This policy might seem to show Spanish recognition of the fact that the Indians held stubbornly to their old ways and ideas. This kind of Indian traditionalism was recognized by the Spanish missionaries who gathered and preserved the facts of the Indian cultures, and by Pedro Claver, the seventeenth century Jesuit missionary to the African slaves in Cartagena, New Granada.

In the era of the independence movements traditionalism appeared most obviously in the loyalism of the colonial Church hierarchy. But, as various Latin American scholars, including the Argentine Enrique de Gandía, have shown, it also appeared in a theory of independence which found its rationale in the old Spanish legal code, the *Siete Partidas* and in the sixteenth century natural law theories of Vitoria and Suárez, for whom natural law was the revealed law of God.⁸ Thus, monarchism was an essential ingredient of the traditionalism, both of the loyalists and of the independence leaders. The former tended to defend monarchical absolutism and the latter constitutional monarchy (as they understood the Iberian constitutional tradition) as the basis of their Liberalism. In fact, as Sergio Villalobos has pointed out in the case of Chile, most independence leaders seemed to have favored some kind of liberal monarchical constitution. "The movement of 1810," he writes, "was no more than a splendid demonstration of loyalty to the King."⁹ The defense of the wealth and position of the Church, of the hierarchical structure of colonial society, and of the other elements of traditionalism, on the other hand, were more characteristic of loyalists than of the independence leaders.

⁷ LEONARD, Irving, *Books of the Brave* (Cambridge: Harvard University Press, 1949), deals extensively with the colonial book trade. See also Professor Leonard's article, "On the Lima Book Trade, 1591", *Hispanic American Historical Review*, XXXIII (Nov. 1953), 511-525. On Pedro Claver, see Mariano Picón Salas, *Pedro Claver, El Santo de los Esclavos*, in his *Obras Selectas* (Madrid-Caracas: Ediciones Edime, 1953), pp. 575-700.

⁸ GANDÍA, Enrique de, *Las Ideas Políticas de la Independencia Americana* (Vol. 5 of his *Historia de las Ideas Políticas en Argentina*) (Buenos Aires: Depalma, 1968), especially chapters 34-36.

⁹ VILLALOBOS R., Sergio, *Tradición y Reforma en 1810* (Santiago: Universidad de Chile, 1961), especially p. 115. For Mexican traditionalism during the independence see Gastón García Cantú, *El Pensamiento de la Reacción Mexicana, 1810-1962* (México: Empresa Editoriales, S. A. 1965), pp. 31-128; and Luis Villoro, "The Ideological Currents of the Epoch of Independence", in A. Robert Caponigri, ed. & trans., *Major Trends in Mexican Philosophy* (Notre Dame and London: University of Notre Dame, 1966), 184-219. See also Romeo Flores Caballero, *La Contrarrevolución en la Independencia* (México: El Colegio de México, 1969), passim.

The classic pattern of Latin American traditionalism, however, and the one upon which this study centers, is that which emerged in France, Spain, and Portugal, during and after the French Revolution in opposition to French Liberalism. Its first literary spokesmen were two Frenchmen: Josef de Maistre (1753-1821) and Viscount Luis Gabriel de Bonald (1754-1840). In Spain such counter-revolutionary traditionalism found political expression in the forces that supported Ferdinand VII after the restoration in his efforts to suppress Spanish Liberalism, later gathering around the pretender Don Carlos in the Carlist wars. In Portugal it appeared among the supporters of Dom Miguel against Pedro I of Brazil and his daughter, Maria de Gloria, heiress to the Portuguese throne. Subsequently, in Spain, the much less reactionary Jaime Balmes (1810-1848) and Juan Francisco Donoso Cortes (1809-1853) expressed what may be called the classic Hispanic traditionalism.

This "classic" traditionalism which emerged in Spain in the second quarter of the nineteenth century envisaged a society that embraced three basic elements: absolute (or traditional) monarchy, the anti-Protestant religious traditionalism of the Council of Trent, and a social structure, hierarchial in form, that gave the nobility (and the military and clergy) special responsibilities and privileges. It was class conscious, in the aristocratic sense, and rejected the emerging marxist theory of the class struggle.

Ironically, Balmes and Donoso Cortes are more notable for moving in a less conservative if not more liberal direction politically than that of de Maistre in accordance with the policies of Pope Pius IX, to whom they had close links, and with those of the court of Queen Isabela. Latin American spokesmen of this French-Spanish traditionalism during the decades immediately following independence included such notable figures as the historian, Lucas Alamán organizer of the Conservative party in Mexico, José Manuel Groot and José Eusebio Caro of Colombia, Diego Portales, the architect of Chilean Conservatism, Bernardo Pereira de Vasconcellos of Brazil, and Juan Manuel Rosas, the long time dictator in Argentina. In Colombia Gaetano Baluffi first papal nuncio to Spanish America was still (in 1836) looking for and prophesying a monarchical restoration in Spanish America.¹⁰

During these decades the revolutionary regimes of the independence years yielded political control to systems of a more conservative character. Some traditionalist-oriented political leaders at this time even suffered under the de-

¹⁰ TIBEZAR, Antonine, "The Peruvian Church at the Time of Independence", *The Americas*, XXVI, 4 (April, 1970), 349-375, at p. 363, citing Gaetano Baluffi to Cardinal Secretary of State, Bogotá, Nov. 24, 1837.

lusion that the forces of anarchy and atheism were on the way to being eliminated. On the whole, however, the Latin American trends did not justify such judgments. These post-Independence traditionalists generally believed that independence, under the influence of Liberal leadership had brought a general disintegration of the Spanish cultural heritage. But, as we shall see, their thinking embraced a mixture of conflicting views of the nature of this tradition. Thus, in the case of Lucas Alamán of Mexico, political and social traditionalism (conservative) was balanced by economic Liberal doctrines.¹¹ In Argentina the traditionalism of Rosas was similarly mixed with economic Liberalism. It was also balanced, in a sense, by the traditionalist element in the thought of the Liberal "Generation of 1837" which found a basis in an American (criollo) "tradition," some of it as recent as the Revolution of May carried out by the generation preceding their own.¹²

During the last decades of the nineteenth century, changing conditions inspired different forms of Latin American traditionalism. One major factor was the reaction of Pope Pius IX against the European revolutionary developments of 1848, a reaction that ultimately culminated in his *Syllabus of Errors* (1864), condemning the intellectual and political revolutionary trends of his day, including among other things the socialist labor movement and the (previously condemned) Masonic lodges. A second factor, more important on the whole, was the political triumph of Liberal parties in most Latin American countries, a triumph that tended to reduce the role of the Conservative parties, where they still existed, to that of a reactionary and generally traditionalist opposition to the Liberal reforms of the Church and the economic and political structure of society. Under the influence of Comtian and Spencerian Positivism, Liberals became increasingly conservative in their social ideologies, even on their most abrasive issue of the position of the Church in society.

In contrast to the traditionalism of the early decades of the century, however, that of the late nineteenth century expressed the interests of an increasingly narrow minority (until broadened near the end of the century, as we shall see) whose voice was powerless to move constructive action. These traditionalist, Church-oriented Conservatives were able, because of their wealth and social prestige, to place obstacles in the way of the dominant Liberal majority; but they

¹¹ ALAMÁN, Lucas, *Semblanzas e Ideario*, Prólogo y selección de Arturo Arnáiz y Freg (México, Universidad Nacional Autónoma, 1939; Moisés González Navarro, *El Pensamiento Político de Lucas Alamán*. (México: El Colegio de México, 1952).

¹² VARELA DOMÍNGUEZ DE GHIOLDI, Delfina, *La Generación Argentina del 37* (Buenos Aires: Ediciones Populares Argentinas, 1956).

could not take its place. Ironically, as earlier in Spain, this late nineteenth century religious traditionalism and social conservatism was the seedbed from which more liberal social views later emerged—in Latin America the more revolutionary Christian Democracy of the twentieth century. Even in the last years of the nineteenth century this religious conservatism, as we shall see, was sometimes a sounding board for the Christian socialism enunciated by Pope Leo XIII in the 1891 encyclical (*Rerum Novarum*) on the condition of the working class. Antonio Caro of Colombia, Juan Zorrilla de San Martín of Uruguay, Juan Manuel Estrada of Argentina, and even in some respects the neo-Kantian spiritualist, Raimundo de Farias Brito (1862-1917) of Brazil, provide striking examples of traditionalists of this era who were also pioneers in urging this new emphasis on social Christianity on the basis of the Christian tradition.

Twentieth century traditionalism, referred to only incidentally in this book, presents even more varieties and nuances than that of the late nineteenth century. It inherited a considerable residue of racial and political reactionary ideology from the experience of the Conservative parties' defeat by the Liberals in the politico-ecclesiastical conflicts of the nineteenth century. It was also influenced, like the Western World in general, by the intellectual revolution that produced sociological theories such as those of the Italian, Vilfredo Pareto (and the annalism Nieschizo, in his *Bezand ind and mil*)—theories that included a theory of power and thus an intellectual basis for the fascist doctrine of rule by an intellectual and power elite. But twentieth century traditionalism also includes, in a general way the revived Thomistic and Christian thought as part of its intellectual basis and ideology. In Brazil, for example, Jackson de Figueiredo (1891-1928), and Alceu Amoroso Lima (1893-....), like Antonio Caro earlier in Colombia, formulated the basis for the Christian lay movement of social action within traditional Christian values and concepts that are basically Thomistic,¹³ but also involving the new sense and social Christianity.

This twentieth century development suggests a few further comments on the fact that European traditionalism has not been the only traditionalism nourished by Latin American criollos. Four and a half centuries of experience in America have given them a cultural tradition of their own, imbedded in folk songs, folkways, and institutions, and expressed in the cultural values associated with these traditional elements. As early as the epoch immediately following inde-

¹³ On Jackson de Figueiredo see, for example, João Alfredo Montenegro, *Evolução do Catolicismo no Brasil* (Petropolis: Editora Vozes, 1972) 166-175. On Lima see my *Latin American Thought* (Baton Rouge: University of Louisiana Press, 1972), 223-224.

pendence, this native American traditionalism found expression in the ideas of the Argentine Generation of 1837 (The Association of May). In the twentieth century criollo traditionalism, sufficiently strong to resist being overwhelmed by the swelling waves of European immigration, became an important ingredient of such kinds of native fascism as Mexican *Sinarquismo*, Brazilian *Integralismo*, Argentine *Peronismo*, and similar movements in other nations. These movements expressed traditionalist forces, which also owed much in ideology to their counterparts in Spain, Portugal, Italy, and Germany. They often included elements of Hispanism in Spanish America, linked to the reviving concern for Hispanic culture but transmuted into such nationalist ideologies as *Argentinidad*, *Peruanidad*, or *Mexicanidad*. The Spanish American movement has ideological links with the *Falange* of Primo de Rivera, while Plinio Salgado, leader of the Brazilian integralistas, shows a similar debt to Antonio de Oliveira Salazar of Portugal.¹⁴ Manuel Gómez Morin, founder of the Party of National Action (PAN) in Mexico, presents a similar yet different variety, that of a leader of the Mexican Revolution who turned from it because he came to believe it had corrupted traditional Mexican social, cultural, and religious values.¹⁵

The Argentine historian, José Luis Romero, in a book on the political thought of the Latin American Right, has remarked that twentieth century populist movements such as those just mentioned may be considered "rightest" in the sense that they rely upon authoritarian political concepts. This was the definition, he points out, employed by nineteenth century Liberal opponents of authoritarian rule. But these contemporary populists are often, perhaps even usually, advocates of social change, attacking the Liberal dominated society as bourgeois. The genuine "rightists" in the somewhat marxist view of Romero, are those who defend the traditional socio-economic structure "rooted in the colonial order."¹⁶

Another variety of contemporary Latin American traditionalism, as already suggested is that of the Indian peoples of Latin America and of their cultures. The Spanish Conquest made many Mayan, Aztec, and Inca communities

¹⁴ See the Ph. D. dissertation of Elmer R. Broxson, *Plinio Salgado and Brazilian Integralism, 1932-1938*, The Catholic University of America, 1972 (Xerox University Microfilms).

¹⁵ J. MABRY, Donald, "Manuel Gómez Morin", in Harold E. Davis, *Revolution Traditionalists, and Dictators in Latin America* (New York: Cooper Square, 1973), 112-118, and his *Mexico's Acción Nacional: A Catholic Alternative to Revolution* Syracuse University Press, 1973.

¹⁶ *El Pensamiento Político de la Derecha Latinoamericana* (Buenos Aires: PAIDOS, 1970) 23/26, 63-80 (anti-Liberal thought), 161-177 (Populist thought).

culturally reactionary, causing them to withdraw psychologically and economically from the society of the conquerors and to resist assimilation into Spanish culture. While maintaining a facade of Christianity, they kept their pagan gods and rites and stubbornly retained their own languages and customs. They even withdrew physically, fleeing from the Spanish occupied valleys into more remote mountain strongholds. This indigenous traditionalism had implications of revolutionary violence that found expression in frequent native uprisings during (and after) the colonial period. The rebellion of Túpac Amaru of Peru in 1782 was the most violent and far reaching. This descendant of the last Indian emperor, as is generally known, rallied the Indian traditionalism in a chaotic uprising that nearly toppled Spanish authority in South America during the time of the (North) American Revolution.

The traditionalism of the mestizo population of Latin America is more baffling to understand. Emerging between two cultures, at first rejecting the traditions of both, the mestizo slowly developed his own traditions out of his experiences in the American environment. Thus, the gaucho pattern of life and work, for example, is largely a mestizo tradition, expressed so brilliantly in José Hernández, *The Return of Martín Fierro*, as is much of the American tradition of the caudillo, as distinguished from the older Iberian caudillo tradition. Throughout the history of Latin America, the rising mestizo population has usually been a force for social change. J. M. Puig Casauranc has even called it the central social process in Mexican history.¹⁷ On the other hand, mestizo traditionalism in the form of *Hispanidad* or of nationalism has been a significant source of strength for such already noted native fascist movements as Brazilian *Integralismo*, Argentine *Peronismo*, and Mexican *Sinarquismo*. In either case it has provided traditionalist ideologies of social importance. In this connection, Peter G. Earle has pointed out the significance of the myth in twentieth century Spanish American literature remarking, "The persistent search, so prevalent in Spanish American literature of this century, for lost roots... The essence of the myth is an artistic return to a past remote enough so that the protagonists are not consciously aware of the recorded events or circumstances of another time."¹⁸

¹⁷ *El Sentido Social del Proceso Histórico de México* (México: Botas, 1936).

¹⁸ EARLE, Peter G., "The Image of History in Contemporary Hispanic American Literature", in Harold E. David, ed. *Conference on Developing Teaching Materials on Latin American Thought* (Washington, D.C.: The American University, 1972), 179-184.

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"EL HOMBRE Y EL UNIVERSO EN LAS CIVILIZACIONES GRIEGA Y HEBREA"

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Resumen del trabajo

La autora traza un paralelo entre las cosmovisiones Griega y Hebrea, en las cuales el hombre es el centro. Destaca lo que es característico en las dos civilizaciones, respecto del mundo sensible, del tiempo, de la persona, del nombre y de la verdad.

HOMBRE Y UNIVERSO EN LAS CIVILIZACIONES GRIEGA Y HEBREA

(Mundo sensible - tiempo - persona - nombre - verdad)

PARA EL GRIEGO, la noción de mundo sensible y su especulación sobre el mismo, con las consiguientes distinciones entre caos y cosmos, arjé, materia, unidad y multiplicidad de los seres, parece haber sido una preocupación primitiva, predominante hasta el advenimiento de los Sofistas. Cuando la Sofística dirige todo su interés filosófico hacia el hombre, la reflexión sobre el entorno físico, si bien no desaparece totalmente, le cede sus primerísimos planos. Los grandes maestros: Sócrates, Platón, Aristóteles y Plotino —y posteriormente la Hele-