

Spain is today not so much a nation as a series of water-tight compartments." The enduring value of this book lies in its broad historical perspective. Perhaps precisely because it was not written in order to explain the present crisis in Spanish history, it is the most satisfactory explanation of that crisis.

Norton, [] , pages. That book was published in and translated into English as *Invertebrate Spain* in . Ortega argued that in the early part of the twentieth century Spanish society was led by people who had neither the necessary talent nor desire to transcend their own personal inadequacies. These existential shortcomings, Ortega emphasized, were transferred to the institutions these mediocre people headed. This pronouncement marks the first time that Ortega pointed out the moral qualities of mass man. This masterful work is his attempt at a sociology of knowledge that seeks to find the foundations of societal, thus public existence, and how this is formed by vital reason e. Vital reason, for Ortega, is the subjective, self-aware component of human existence. He argues that every person has the responsibility of deciphering for himself the direction of the values he embraces. From such values radiate all of our moral and thus societal actions. Even though Ortega treats the problem of mass society in historical terms, the book remains an insightful metaphysical journey that sheds much light into the nature of man. His insightful analysis has an acute power of penetrating to the core of human existential concerns without recoiling into the trite and often fashionable whims of ideology. As such, this book is an essential tool in the hands of anyone interested in what is deemed today as political philosophy. Ortega is quick to point out that all political, in fact, all social activity always recoils back into metaphysics. His collected work exhibits a measured and rational account of reality that is often absent from other thinkers who dabble in political philosophy. It is precisely for this reason that *The Revolt of the Masses* is anathema to the political catch phrases of the twentieth century. Ortega juxtaposes words like mass, minority, rebellion, and social justice with such currently unpopular, yet timeless ideas as nobility of spirit, meritocracy, duty, individuality, and character. To judge this profound and nuanced book by its cover, one would think that materialists of all denominations would be enthralled with such a work, or at least its alluring title. That is not the case. There is no denying that man is imbued with a metaphysicalâ€”and hence an existentialâ€”subjectivity that allows for individuality. This basic existential reality is grounded in our ability to view ourselves as conscious entities. In other words, man is capable of self-knowledge. This auto-knosis cannot be separated from our ability to fashion values for ourselves. In addition, our existential condition is temporally driven: Ortega argues that this pole of human existence is always put to the test by the conditions brought about by human agglomeration. His thought does not begin with societal institutions and only subsequently acknowledge the role of the individual, as do social-political materialists. Instead, his concern is with the nature of the individual, in both his splendor and his depravity, and only then with the contribution the individual makes to society. This understanding is criticized by positivists as being nothing more than a bourgeois metaphysical supposition. Fortunately, Ortega is not alone in this respect. In scholarship, as in all other interpersonal human endeavors, the role that good will plays must remain a prerequisite of engagement. The import of his disclaimer in the opening pages of this classic philosophical text is to make clear that his terms mass man and its counterpart, noble man, apply irrespective of social standing, formal education, wealth, race, or gender. Ortega traces the nature of the masses back to the Roman Empire. The masses, as a matter of sheer number, have always existed, but he contends that they did not begin to direct the course of history until the French Revolution: The individuals who made up these multitudes existed, but not qua multitude. Scattered about the world in small groups, or solitary, they lived a life, to all appearances, divergent, dissociate, apart. This pattern, he argues, has shifted and has consequently inverted the order of human reality. Instead, his rendition of mass man is a meta-existential understanding of human life from a vital, self-reflective consciousness. He is not merely interested in how societies are arranged. Ortega argues that society is always made up of a combination of minorities and masses. The noble man, then, is seen as imposing on himself all three of the character-building traits desired by the ancient Romans: It is essential to point out that these two poles are not static. There exists a tension in human existence that allows for mobility

between the poles by conscientious individuals. His categories of mass and noble man thus cut through all other traditional notions of class. But strictly speaking, within both of these social classes, there are to be found mass and genuine minority. As we shall see, a characteristic of our times is the predominance, even in groups traditionally selective, of the mass and the vulgar. Thus, in the intellectual life, which of its essence requires and presupposes qualification, one can note the progressive triumph of the pseudo-intellectual, unqualified, unqualifiable, and, by their very mental texture, disqualified. We can see here Ortega returning political discourse to the realm of metaphysics as well as depoliticizing a portion of human reality that is not political to begin with. The Revolt of the Masses merits attention today in light of the devastating results of totalitarian and socially engineered societies. In this book as well as in others including *Phenomenology of Art*, *The Dehumanization of Art*, and *Man and Crisis*, Ortega analyzes the many guises of modernity and its unfortunate legacy for Western culture. For instance, he makes a distinction between pure science and what he refers to as technicism, which is a crucial impediment to the continual interest of theoretical science. Science ought to interest us, he says, for its own intrinsic value and not as a handmaiden of applied science: I cannot bring myself to believe any such thing. Technicism and science are consubstantial, and science no longer exists when it ceases to interest for itself alone, and it cannot so interest unless men continue to feel enthusiasm for the general principles of culture. The culprit of our current troubles is the widening axiological scope of societal values in Western culture. Science, he tells us, is initially a philosophical search for the unifying principles of nature—thus the ancient Greek word *Physis*. According to Ortega, scientists engage nature in a duel, as it were, where nature is challenged to come forth and reveal its secrets. This attitude displays an intrinsic desire for knowledge and not simply utility. The marriage of pure science and nineteenth-century liberalism brought about applied science, or what Ortega refers to as technicism. But technicism does not embrace the spirit of knowledge. According to Ortega, specialization makes scientists self-satisfied people. This attitude places such scientists in the category of mass man. The practical applications of technicism have immense dangers for the mass man, for these advances in science are not understood or appreciated by the masses. Ortega points out that the spoiled child naturally assumes that everything is ready-made, and therefore always available on demand. The mass man is not capable of appreciating the advances made by science because it does not know where they originate: Thus is explained and defined the absurd state of mind revealed by these masses; they are only concerned with their own well-being, and at the same time they remain alien to the cause of that well-being. As they do not see, behind the benefits of civilization, marvels of invention and construction which can only be maintained by great effort and foresight, they imagine that their role is limited to demanding these benefits peremptorily, as if they were natural rights. Ortega is prophetic in realizing—“to the chagrin of utopian intellectuals”—that the very core of all societal values, customs, social manners, economics, and political activity is guided by a metaphysical foundation and not material forces. Like Karl Jaspers and Gabriel Marcel, Ortega insists that human existence must retain wonder and awe as its key element. These pseudo-intellectual trends attempt to undermine the history of Western philosophy. Each aims to move from fashion to coercion, concerned signally with securing power for their practitioners and their cheerleaders. It takes little effort to recognize that these contemporary trends are motivated by raw political power and not out of respect or desire for knowledge proper. They are never concerned with a humanistic scope, but only seek to legitimize a social-political bonum utile. The inherent danger in this politicization of values and human reality is that humanistic values today are subsumed by radical ideology. Ortega saw this state of affairs in the Europe of his day. He recognizes the detrimental effects on genuine philosophical reflection by the assault on reason of positivism in its many guises. *A Lyrical Essay*, and *Dreaming in the Cathedral*.

Chapter 2 : Invertebrate Cuba

Ortega y Gasset was one of the leading members of the Spain's Generation of '27. Even in this rational, modern group, he was a modernist and moderniser. He was, for instance, stringent in his defense of Spain's Arab heritage.

Rumor has it that because here transparency is not a concept that has taken root that Mourinho had a EUR 20m early break up clause in his contract. Just think of his vain and costly attempt to take control of Iberdrola. We may never find out what happened at Caja Madrid in great detail as the obfuscation of the facts is a national sport. But former employees have been chatty for years about that transaction as well as about the loan exposure to ACS and to Mr. Some here fear that there may be some unintended consequences. This football game also marked the return of the King to public life following a long recovery from a hip operation. For the more conspiracy minded, this is precisely the reason why the EU was so enthusiastic about that process. This show of animated antagonism to the unity of the Spanish State and to its constitution is a common occurrence at sporting events involving Catalan or Basque teams. To foreign observers this might be a sign of widespread discontent, not here. Spanish citizens outside those two regions seem to believe, for no particular reason, that the independence movements have very narrow bases of support, all the evidence to the contrary notwithstanding. Yesterday at the Las Ventas bullring Alejandro Talavante attempted a triumph facing alone six bulls from the famed Vitorino Martin stock. The evening was cold and windy, the bulls tame, the bullfighter uninspired at the moment of truth. A disappointment for the standing-room-only crowd. The apathy with which the spectators resigned themselves to the expensive fiasco is yet another example of the Zeitgeist. Disappointment is the norm. But perhaps the timing is wrong. The country seems tired and old. Certainly the actors of disunion may count on the support of all interested parties foreign and domestic. Perhaps what the country needs more than anything else is a project. For this to happen we may first have to see deep changes from the top down.

Chapter 3 : Jos  Ortega y Gasset - Wikipedia

Quotes from Invertebrate Spain "M s de una vez me he entretenido imaginando qu  habr a acontecido si, en lugar de hombres de Castilla, hubieran sido encargados, mil a os hace, los "unitarios" de ahora, catalanes y vascos, de formar esta enorme cosa que llamamos Espa a.

Characteristics The trait that is common to all invertebrates is the absence of a vertebral column backbone: The distinction is one of convenience only; it is not based on any clear biologically homologous trait, any more than the common trait of having wings functionally unites insects, bats, and birds, or than not having wings unites tortoises , snails and sponges. Being animals, invertebrates are heterotrophs, and require sustenance in the form of the consumption of other organisms. With a few exceptions, such as the Porifera , invertebrates generally have bodies composed of differentiated tissues. There is also typically a digestive chamber with one or two openings to the exterior. **Morphology and symmetry** The body plans of most multicellular organisms exhibit some form of symmetry , whether radial, bilateral, or spherical. A minority, however, exhibit no symmetry. One example of asymmetric invertebrates includes all gastropod species. This is easily seen in snails and sea snails , which have helical shells. Slugs appear externally symmetrical, but their pneumostome breathing hole is located on the right side. Other gastropods develop external asymmetry, such as *Glaucus atlanticus* that develops asymmetrical cerata as they mature. The origin of gastropod asymmetry is a subject of scientific debate. They often have one claw much larger than the other. If a male fiddler loses its large claw, it will grow another on the opposite side after moulting. Sessile animals such as sponges are asymmetrical [11] alongside coral colonies with the exception of the individual polyps that exhibit radial symmetry ; alpheidae claws that lack pincers; and some copepods , polyopisthocotyleans , and monogeneans which parasitize by attachment or residency within the gill chamber of their fish hosts. **Nervous system** Neurons differ in invertebrates from mammalian cells. Invertebrates cells fire in response to similar stimuli as mammals, such as tissue trauma, high temperature, or changes in pH. The first invertebrate in which a neuron cell was identified was the medicinal leech , *Hirudo medicinalis*. The largest tracheae run across the width of the body of the cockroach and are horizontal in this image. Scale bar, 2 mm. The tracheal system branches into progressively smaller tubes, here supplying the crop of the cockroach. One type of invertebrate respiratory system is the open respiratory system composed of spiracles , tracheae, and tracheoles that terrestrial arthropods have to transport metabolic gases to and from tissues. The tracheae are invaginations of the cuticular exoskeleton that branch anastomose throughout the body with diameters from only a few micrometres up to 0. The smallest tubes, tracheoles, penetrate cells and serve as sites of diffusion for water , oxygen , and carbon dioxide. Gas may be conducted through the respiratory system by means of active ventilation or passive diffusion. Unlike vertebrates, insects do not generally carry oxygen in their haemolymph. In the head , thorax , or abdomen , tracheae may also be connected to air sacs. Many insects, such as grasshoppers and bees , which actively pump the air sacs in their abdomen, are able to control the flow of air through their body. In some aquatic insects, the tracheae exchange gas through the body wall directly, in the form of a gill , or function essentially as normal, via a plastron. Note that despite being internal, the tracheae of arthropods are shed during moulting ecdysis. They produce specialized reproductive cells that undergo meiosis to produce smaller, motile spermatozoa or larger, non-motile ova. **Social interaction** Social behavior is widespread in invertebrates, including cockroaches, termites, aphids, thrips , ants, bees, Passalidae , Acari , spiders, and more. Insects recognize information transmitted by other insects. One of these are the sponges Porifera. They were long thought to have diverged from other animals early. As such, they are sometimes called diploblastic. All these organisms have a body divided into repeating segments, typically with paired appendages. In addition, they possess a hardened exoskeleton that is periodically shed during growth. The Nematoda or roundworms, are perhaps the second largest animal phylum, and are also invertebrates. Roundworms are typically microscopic, and occur in nearly every environment where there is water. These groups have a reduced coelom, called a pseudocoelom. Other invertebrates include the Nemertea or ribbon worms, and the Sipuncula. Another phylum is Platyhelminthes , the flatworms. Invertebrates also include the

Acanthocephala or spiny-headed worms, the Gnathostomulida , Micrognathozoa , and the Cycliophora. These two groups have long been considered close relatives because of the common presence of trochophore larvae, but the annelids were considered closer to the arthropods because they are both segmented. Classification of invertebrates This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. November Invertebrates can be classified into several main categories, some of which are taxonomically obsolescent or debatable, but still used as terms of convenience. Each however appears in its own article at the following links. Protozoa like the worms, an arbitrary grouping of convenience.

Chapter 4 : Invertebrate Spain by Jos  Ortega y Gasset | LibraryThing

Not a book specifically about the present situation, but good background material dealing with some of the causes leading up to it. The heritage, virtues and weaknesses of the Spanish peoples, portrayed by one of her brilliant intellectuals. He goes back to the Middle Ages to seek roots of her.

In this book he defends the values of meritocratic liberalism reminiscent of John Stuart Mill against attacks from both communists and right-wing populists. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. May Learn how and when to remove this template message "Yo soy yo y mi circunstancia"[edit] For Ortega y Gasset, philosophy has a critical duty to lay siege to beliefs in order to promote new ideas and to explain reality. To accomplish such tasks, the philosopher mustâ€”as Husserl proposedâ€”leave behind prejudices and previously existing beliefs, and investigate the essential reality of the universe. Ortega y Gasset proposes that philosophy must overcome the limitations of both idealism in which reality centers around the ego and ancient-medieval realism in which reality is outside the subject to focus on the only truthful reality: This led Ortega y Gasset to pronounce his famous maxim "Yo soy yo y mi circunstancia" "I am I and my circumstance" *Meditaciones del Quijote*, [14] which he always put at the core of his philosophy. Therefore, the Spanish philosopher proposes a system wherein the basic or "radical" reality is "my life" the first yo , which consists of "I" the second yo and "my circumstance" mi circunstancia. This circunstancia is oppressive; therefore, there is a continual dialectical interaction between the person and his or her circumstances and, as a result, life is a drama that exists between necessity and freedom. In this sense Ortega y Gasset wrote that life is at the same time fate and freedom, and that freedom "is being free inside of a given fate. Fate gives us an inexorable repertory of determinate possibilities, that is, it gives us different destinies. We accept fate and within it we choose one destiny. This stood at the root of his Kantian -inspired perspectivism , [1] which he developed by adding a non-relativistic character in which absolute truth does exist and would be obtained by the sum of all perspectives of all lives, since for each human being life takes a concrete form and life itself is a true radical reality from which any philosophical system must derive. Historical reason[edit] For Ortega y Gasset, vital reason is also "historical reason", for individuals and societies are not detached from their past. In order to understand a reality we must understand, as Dilthey pointed out, its history. The Ortega hypothesis , based on a quote in *The Revolt of the Masses* , states that average or mediocre scientists contribute substantially to the advancement of science. German grape breeder Hans Breider named the grape variety Ortega in his honor. The first, in , is by a translator who wanted to remain anonymous, [16] generally accepted to be J. This list attempts to list works in chronological order by when they were written, rather than when they were published. Published in , covering three courses taught in , , and , entitled, respectively: Ortega himself prevented its publication "because of the events of Munich in ". It was finally published, in Spanish, in *History as a System* First published in English in *Meditation on the technique, Ideas y creencias Ideas and beliefs: Una abreviatura* The idea of theatre. *En torno a Toynbee An interpretation of universal history*. Published together with other previously unpublished works.

Chapter 5 : Invertebrate in Spanish | English to Spanish Translation - SpanishDict

Invertebrate Spain JosÁ© Ortega y Gasset. Read February-March Ortega y Gasset was many things; to the general public, he was perhaps most of all a powerfully corrosive essayist.

His mother was the daughter of Eduardo Gasset y Artime, founder of *El Imparcial*, the eminent liberal daily newspaper; Ortega divided his time between creative writing and serving as the editor of the family enterprise from to He remained in Deusto, studying philosophy, letters, and law, until May 13, , when he was awarded distinction in his first-year examinations at the University of Salamanca. Miguel de Unamuno, an eminent figure in Spanish intellectual circles and dean of the faculty, served on the panel of examiners. The following year, Ortega transferred to the Central University of Madrid from which he received his licenciatura in philosophy and letters in June , and his doctorate in December He wrote his thesis on *The Terrors of the Year One Thousand* in which an early interest in a general interpretive approach to history, with a view toward the sociological manifestations of a historical period, became evident. In , the year prior to his departure for Germany, Ortega wrote his first article for the *El Imparcial*, the family newspaper, on the Belgian poet Maurice Maeterlinck. This first trip to Germany resulted in an eight-month stay at the University of Leipzig where he pursued the study of classical philology and philosophy. Although the time devoted to philological studies somewhat distracted him from the philosophical training he sought initially, Ortega was introduced to the writings of Wilhelm von Humboldt, Ernest Renan, Hippolyte Taine, Arthur Schopenhauer, Friedrich Nietzsche and Charles Darwin, and audited anatomy, physiology and psychology courses of Wilhelm Wundt who, despite having been appointed the chair of philosophy, served as professor of physiology and psychology at Leipzig. He returned to Madrid in the summer of , where he received word that he had been granted a state stipend to resume his study in Germany for another year. The University of Marburg, with its inquiry into the logical foundation of the natural sciences and its emphasis on the epistemological and methodological facets of philosophy, provided Ortega with the kind of philosophical grounding and training he had been seeking. They served as the vehicle through which he conveyed his critical assessment of Spanish and European cultures. The Generation of acquired their name as the events of the Spanish American War unfolded, which presented the perception of national catastrophe and provided a context for their national and social criticisms. Spaniards perceived the war as a national disaster, and the Generation of came together to discuss what they considered to be the degeneration of Spain. In June Ortega was appointed professor of ethics, logic and psychology at La Escuela Superior del Magisterio Normal School , which he had helped found. In late October, at the Assembly for the Progress of Science held in Zaragoza, he spoke vehemently in favor of regenerating Spain by broadening her horizons within European thought. A month later, he received the professorship at the Central University of Madrid, at the remarkable age of twenty-seven. The symbolic name reveals the importance of Germany for Ortega. At the end of December , Ortega returned to Madrid to assume his teaching duties, and in January , took up the position of professor of metaphysics, a chair he occupied for twenty-four years, with only two brief interruptions: In July , Ortega, his father and several other Spanish intellectuals departed Spain for Argentina where, between August and October, Ortega gave a series of lectures at the University of Buenos Aires on Kant and the currents in contemporary Continental philosophy. These lectures followed the recent arrival of Julio Rey Pastor, a noted Spanish mathematician, who immigrated to Argentina to elevate the mathematical and scientific level of instruction at the University of Buenos Aires. The first issue appeared on December 1, Five years later, Ortega also assisted in establishing the publishing house Calpe later named Espasa-Calpe , which immediately made available Spanish and European classic and contemporary literature in reasonably priced paperback editions. Between these activities, Ortega became the founder and director of the monthly *Revista de Occidente*, publishing the first issue in July The Generation of originated as a term to characterize a certain similarity of poets and writers in s Spain. The year signaled the moment when intellectuals and students began to resist the dictatorship of General Miguel Primo de Rivera as a prelude to the Second Republic. As with their predecessors, the Generation of , the perceived national crisis created a spirit of collective mentality, or at least a shared identity,

in the years preceding the Spanish Civil War. Other members of the Generation of found expression through the *Revista de Occidente*. Ortega, whose major works were published in the s, served as one of the most important links between the two generations by giving editorial assistance to the younger poets and addressing The Dehumanization of Art to their concerns. These young artists and poets were marking their careers on the crest of a new wave that swept intellectual circles in Europe and Spain. Politics appeared to pursue culture and art. As these young poets and artists matured and identified with the Generation of , they became more daring and willing to experiment with new techniques and media to produce a much wider vivid impact. Their works offered vivid images of the new abstract aesthetic mysticism and surrealism in the s. These new art forms and novel methods of perceiving hidden essences were immediately associated with the aesthetic expressions that rejected old moralities and traditional values, developed a greater interest in politics and represented an ever-increasing creative sensitivity. Indeed, this new found freedom in aesthetic expression was extended to the realm of politics. The election returns revealed that Republican candidates received three times as many votes as the Monarchists. The Second Republic, when observed in the broader context of European history, was the fifteenth and last of a series of republics which had been installed during the first decades of the twentieth century. As a member of the Cortes, Ortega experienced the practical difficulties inherent in the nature of political leadership. Daunted but not distressed, Ortega returned to his chair of metaphysics at the Central University of Madrid. Between the time of his return to the university and the outbreak of the Spanish Civil War, Ortega continued writing political articles in *El Sol*, identifying and criticizing politicians he thought were primarily responsible for veering the Republic in the wrong direction. Thus, on August 31, , during the early phases of the Spanish Civil War, stricken with serious gall bladder issues and not knowing what to expect from his political enemies, Ortega, his wife, his three children and his brother Eduardo embarked on a French boat from Alicante to Merseilles with the assistance of the French Embassy. They settled in La Tronche, near Grenoble, until November when they moved to Paris where they remained, the winter of to August , except for short trips to the Netherlands and Portugal. After the lectures in the Netherlands, Ortega returned to Paris where he underwent a gallbladder operation in October. In February, , he traveled to the south of Portugal to recuperate from the operation. Eventually, at the end of August, Ortega left for Argentina accompanied by his wife and daughter. He passed the remainder of the summer in Zumaya before returning to Portugal for the winter. However, to several of his Republican compatriots who remained in exile, a return to Franco Spain called into question his intellectual integrity. The supporters of Franco, on the other hand, considered him a former enemy and untrustworthy. Unable to republish issues of the *Revista de Occidente* because of governmental intervention, Ortega published extensively in German periodicals. Though his chair in metaphysics was officially restored, Ortega never resumed his teaching at the university. Despite its success, the government rarely allowed the Institute to function freely and eventually shut down their activities in . Between and , Ortega avoided the pressure of the Spanish Government by reactivating his cultural interests in conferences and meetings abroad where he lectured and received honors. Hutchins and the University of Chicago. In August , he returned to Germany to participate in a conference at Darmstadt where he met Heidegger and to receive an honorary doctorate from the University of Marburg. This brief meeting was apparently pleasant, as neither philosopher broached the sensitive issue of originality or similarities of certain aspects of their thought during the course of their private conversations. In , he received another honorary doctorate from the University of Glasgow. Failing health due to stomach and liver cancer curtailed his traveling after his last lecture given in May at Venice. His attitude toward this intrinsic aspect of thought becomes apparent when he remarked: In our present philosophical posture and in the doctrine that is produced by it, we view and take into account a substantial portion of previous thought and themes relating to our discipline. This is tantamount to saying that past philosophies are our collaborators, which survive and are present in our own philosophy. Neo-Kantianism in general and Hermann Cohen in particular provided broad influence on the intellectual development of Ortega. An attempt to distinguish philosophy from the assumptions and assertionsâ€”whether idealistic or positivisticâ€”of speculative metaphysics characterized his general philosophical position. He recalled in his later writing that, while studying at Marburg during those months, he and his fellow students of Cohen and Natorp were deeply immersed in Neo-Kantian idealism.

Ortega, Nicolai Hartmann, Heinz Heimsoeth and Paul Scheffer often discussed amongst themselves their agreements, disagreements, and dissatisfaction with the Neo-Kantianism of their mentors. Like any journey along imaginary coasts, the uncertainty of the horizon demands a nautical device for the means of navigation. In , they, as a group of students, collectively challenged the positions of their teachers; on leaving Marburg, they had to pursue as individuals whatever intellectual autonomy they were able to discover in phenomenology, and to put together whichever architectonic of a system was attainable from it. Hartmann, who succeeded Natorp as Chair at Marburg in , eventually became important in the philosophical developments of Martin Heidegger and Hans-Georg Gadamer. Through this formulation, Ortega contended, it is very clear that the new science [phenomenology] is not psychology, if by psychology we mean a descriptive empirical science or a metaphysical science. In his *Crisis for European Sciences and Transcendental Phenomenology* , Husserl remarked in passing that several of the paragraphs and locutions of transcendental phenomenology may have misled several readers to understand his thesis in a psychological sense. This becomes as much the case of consciousness as what remains after all transcendence has been bracketed, as of the thesis of noesis-noema correlation. According to Ortega, Husserl presented phenomenology as a descriptive manner in which one philosophizes without presuppositions and without empirical statements. That natural manner is characterized by the executive value which those acts have. Thus, all the acts of consciousness and all the objects of those acts can be placed in parentheses. And here, a phenomenon does not mean what it does in Kant, for example, something that suggests another substantial something beyond it. Phenomenon here is simply the virtual character that every thing acquires when from its natural executive value one passes to contemplate it in a spectacular and descriptive posture, without giving it a definite character. That pure description is phenomenology. This method of inquiry became crucial especially in view of his expressed objective to make a distinction between descriptive and explanatory psychology and, thereby, to clarify the concept of the mental status of consciousness. Ortega expanded these lectures into a manuscript entitled *Psychological Investigations*, which has been published posthumously. These psychological investigations constituted for him a philosophical basis upon which to define mental phenomena, very much in the manner Husserl had set out to perform in his *Logical Investigations*. Following Brentano and Carl Stumpf, he regarded the essential nature of psychic acts as having content and, normally, an object. At the turn of the twentieth century, the emergence of psychology as an independent discipline, liberated from the traditional tutelage of philosophy, led to intense investigations of human behavior which soon revealed the need for subtler methods of analysis than those provided by the physical sciences. Gradually, a new conception of the individual emerged, different from the traditional conceptions as new mathematical physics was different from its mechanistic predecessor. For certain authorities, knowledge attains legitimacy when it has been invested with the power of tradition. The need to make an appeal to tradition represents one of the characteristics that grants authority to classical authors. In his quest for a scientific methodology with the objective of tackling new problems, Ortega asked whether philosophical legitimacy was attainable without appealing to traditional authority. The formal principles for discursive justification provide the procedural basis for distinguishing new science from the classical. For, he writes, anyone who seriously wants to establish a new science will have to practice the self-denial required in prolonging a long time this periods of schooling, of apprenticeship, of studying the classics. The very process of apprenticeship carries within itself the requirement that it come to an end and yield to independent creation. To study or to learn from a classic ultimately impels us to emulate what its author did: In view of this characterization, Ortega formulated his philosophical objective within the context of the early twentieth century. My purpose is to study the fundamental problems of psychology with the purpose of making systematic psychology possible. These problems do not allow for vague treatment; in fact, they demand a most detailed and, if possible, exhaustive inquiry. The discrepancy between science and experience, though extreme for some of his contemporaries, became one of his central concerns during this period. Modern physics, while leaving mechanistic explanations of certain natural phenomena intact, shattered the overall mechanistic conception of nature. It demolished the notion of an objective reality with all that it implied: The findings of modern physics, therefore, were bound to have had an enormous impact on general culture, even greater than that, according to Ortega, of biology in the mid-nineteenth century. Albert Einstein,

he argued, struck the first telling blow against the concept of an objective reality—a concept that assumes the existence of universal time and space into which nature fits, independently of the observer. Einstein demonstrated that there is no single spatial and chronological frame of reference. Every observer is confined to a specific and relative time-space system. To establish distance between ourselves and reality as a manner of understanding these lived experiences—which are by no means absolute—we have to project ourselves into the place of another person and situation.

Chapter 6 : Book Review: Invertebrate Spain

Invertebrate Spain (as in without backbone), and The Revolt of the Masses are two of Jos  Ortega y Gasset's best known works. Ortega y Gasset (), a Spanish philosopher and essayist.

Chapter 7 : Invertebrate Spain - Jos  Ortega y Gasset - Google Books

Essayist and philosopher, a thinker influential in and out of the Spanish world, Jose Ortega y Gasset was professor of metaphysics at the University of Madrid from until the outbreak of the Spanish Civil War in

Chapter 8 : Invertebrate - Wikipedia

That book was published in and translated into English as Invertebrate Spain in It addressed questions of moral and political leadership and served as the catalyst for Ortega's analysis of the effect that existential mediocrity has on all societal values and institutions.

Chapter 9 : Jos  Ortega y Gasset (Stanford Encyclopedia of Philosophy)

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