Fifty years of Spinozism in Spain

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Abstract
The purpose of this paper is to give an account of the journey that Spinoza’s philosophy made in the last fifty years through Spain, from the final years of the Franco regime till today. Our aim is to show the foundational role played by Spinoza’s philosophy during the decisive moments of the transformation of Spanish society and the Spanish university. We start by addressing the revival of Spinoza’s philosophy at the Complutense University of Madrid (UCM) during the final years of the Franco regime (1966-1975). We then divide the last fifty years of Spinozism in Spain into three periods: (1) the consolidation and the institutionalization of Spinozism (1975-1990); (2) the expansion of Spinoza’s influence through the University of Castilla-La Mancha, the Seminario Spinoza and the first three International Spinoza Conferences (1990-2000); (3) the diverse and manifold Spinoza of the third millennium (2000-2023). In the appendix we briefly address the state of Spinozism in Latin America and its relations with Spinozism in Spain.

Keywords: Spinozism, Spinoza’s revival, Spain, Seminario Spinoza, Latin America

0 Introduction

Spinoza played a leading role in Spanish universities in the last fifty years. Consider, for instance, the number of doctoral theses on classical philosophers in this period.¹ Leaving aside the two most important Spanish philosophers, Ortega and Unamuno, the list is as follows: Kant 110, Nietzsche 96, Aristotle 75, Marx, 72, Hegel 56, Spinoza 55.

Spinoza has played an important mediating role in the Spanish intellectual history of the last fifty years, for his philosophy has significantly marked both teaching and research within academic philosophy. It has also been present in mass media, inspiring the creation of cultural products such

¹ We have provided a detailed bibliography of Spinozism in Spain in the last fifty years (https://jss.rug.nl/Bibliographies), from which we extract these data and others to which we will refer.

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as novels, plays, paintings, and comics. Very diverse cultural, religious, philosophical, scientific, and literary traditions converge in Spinoza. It is easy for people today to see themselves in his philosophy with respect to their problems, debates, and interests.

In this paper, we focus on the development and dissemination of Spinoza’s thought in the social and political framework of this period. This involves relating the reception of Spinoza in Spain to the changes in the university, society, and politics of the time.

On the history of Spinoza’s reception in Spain there are some partial works. Atilano Domínguez published in 1992 the book chapter “España en Spinoza y Spinoza en España (a modo de introducción)”. In this paper, we expand on this account of Spinozism in Spain.

However, we are not going back to the very beginnings of Spinozism. For our purpose, it will suffice to provide a very brief overview of the presence of Spinoza in Spain in the middle of the twentieth century. Already there was a revival of Spinoza at the Complutense University of Madrid during the final years of the Franco regime (1966-1975). The academic disposition of the Complutense University in the early sixties was still very conservative. The chairs of philosophy were occupied by professors whose research and teaching focused almost exclusively on philosophy of a scholastic-Thomistic orientation (which seemed to fit well with the political regime’s constraints on intellectual activity). A systematic approach was preferred to a historical one, and there was no place for Spinoza.

However, since the final years of the Franco regime, the Faculty of Philosophy of the Complutense University attempted to revive Spinoza’s thought: his philosophical contributions were considered to be emblematic of Enlightenment thought, providing a complete description of reality and human nature while being compatible with scientific discoveries and the political changes of the time.

During this period (which coincides with the end of the Franco regime and the Spanish Constitution of 1978), Spinoza’s philosophy was an important reference for students. His philosophical system, built using the geometrical method and founded on a necessitarian metaphysics, was considered paradigmatic. Spinoza came to be perceived as a remarkable alternative to the Thomistic

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2 Francisco Vázquez, La filosofía española: herederos y pretendientes. Una lectura sociológica (1963-1990) (Madrid: Abada, 2010) provides an account of the sociological history of Spanish philosophy during the transition. He discusses the period from 1965 to 1980 but omits any reference to Spinoza and Spinozism, which results in a significant gap in his narrative. Our present work in Spain fills that gap, restoring that part of the history of philosophy.


4 See Diego Santos, “De la oficialidad a la disidencia: la cultura en la Facultad de Filosofía y Letras durante el franquismo” and Juan José Norro y Rogelio Rovira, “Filosofía,” in La Facultad de Filosofía y Letras. 90 años de memoria viva, Emilio Peral and Carolina Rodriguez eds. (Madrid: Guillermo Escolar, 2023), 141-197 and 243-259.
and Cartesian models, which were committed to the existence of a personal God, the eternity of the human soul, and free will, for Spinoza had placed reason above the dictates of tradition or authority.

According to scholars, Spinoza’s thought consists in a kind of radical and critical reflection in tandem with practical goals, thereby carving out a space of its own within rationalism and testifying that there was more to modern philosophy than just Cartesian rationality. Spinoza’s system was not presented as being exclusively theoretical for it also entailed practical wisdom and salvation based on the common experience of human affects. This was how Spinoza was depicted in Atilano Domínguez’s doctoral thesis: *Conocimiento de salvación. La filosofía de Spinoza* (1973). This perspective has been maintained by Domínguez up to the present day, as evident from his edited book, *Spinoza: Obras completas y biografías* (2015), and monograph, *Spinoza. Vida, escritos y sistema de filosofía moral* (2021).

Several other academic events marked the beginning of this development, having contributed definitively to the so-called “revival” of Spinoza studies in Spain. The first one was the translation of the *Tractatus Theologico-Politicus* and the *Tractatus Politicus* by Enrique Tierno Galván (1966). His socialist commitments made him mayor of Madrid. His intellectual goal, in contrast with the ecclesiastical tradition and the lack of a thriving political culture amongst university students, was to make available a rigorous thinker capable of diagnosing the real problems of social and political life.

We must add to this contribution several doctoral theses on Spinoza in the 1970s, the first monographs in Spanish, the publication in 1975 of a Spanish translation of the *Ethics* by Vidal Peña, as well as his magnificent book *El materialismo de Spinoza* (1974).

## 1 The consolidation and the institutionalization of Spinozism in Spain (1975-1990)

This period was very important for the development and progress of Spinoza studies. Some figures played decisive roles in transforming the field, such as Professor Sergio Rábade, translator Atilano Domínguez, and researcher Gabriel Albicac.

First, there was Rábade’s valuable work at the Complutense University of Madrid (UCM). He has contributed immensely to Spinoza’s revival through the management of university resources and relatedly, through his appointment as the chair. He was concerned with expanding and updating the UCM philosophy library, and he had acquired the most influential French monographs on Spinoza at the time (Guéroult, Deleuze and Matheron) as well as English and Italian books on Spinoza. This was instrumental to the dissemination of different interpretations of Spinoza’s thought across Spain.

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5. The first revival in Europe took place during the Enlightenment; the second revival took place in the late nineteenth and early twentieth centuries; the third revival began in the mid-twentieth century. See Pierre-François Moreau: *Spinoza y el spinozismo* (Madrid: Escolar y Mayo, 2012), 139-165. Shortly after, this third revival of Spinozism occurred Spain with its own unique features. Our article discusses this revival of Spinozism in the last fifty years in Spain, its institutionalization, consolidation and expansion.
8. There are six doctoral theses, among which those by A. Domínguez, Vidal Peña and Javier Peña.
Moreover, in accordance with the idea of going straight to the source texts, Spinoza was read in the Latin using Van Vloten’s edition first and Carl Gebhardt’s later. His works were also read in Spanish thanks to the translations (though not all of them were precise or careful enough) that came from Argentina and Mexico. The Spanish translation of the *Ethics* by Vidal Peña, by contrast, was considered highly reliable, given Peña’s training in both philosophy and classical philology. This translation was greatly appreciated by Spanish and Latin-American Spinozists and remains the most widely used translation to this day.

Rábade promoted the careful exegesis of Spinoza’s works by organizing seminars and doctoral courses on his texts, as well as by supervising numerous doctoral theses on Spinoza. Among the students he had supervised were A. Domínguez, C. Tejedor, E. Fernández, F. J. Espinosa, M. L. de la Cámara and L. Cánovas.

Rábade also wrote one of the first monographs on Spinoza: *Espinosa: razón y felicidad* (1987, reprint. 1992 and 1995). He emphasized Spinoza’s contribution to rationalism without reducing it to an appendix to Cartesian philosophy, and without treating only the rationalist texts or passages. As per the title, he investigates Spinoza’s doctrine on the role played by the affective life and morality in the attainment of human happiness.

A decisive step in the mid-seventies consisted in a renewal of focus at the UCM, undertaken first by Rábade and later continued by the “Rábade generation” (A. Domínguez, E. Fernández, J. Espinosa, M. L. de la Cámara, and others). They adopted a methodology informed by hermeneutics and close reading, both in researching and teaching Spinoza’s philosophy. The close reading of Spinoza’s works in this period was crucial in shaping and redefining the way he was understood.

This renewal was consolidated in the following years in a sweeping and extraordinary manner by Atilano Domínguez (who taught at the new University of Castilla La Mancha, UCLM). It is undeniable that his translations of Spinoza’s works into Spanish made possible the diffusion of Spinoza’s thought across the Spanish and Latin-American world. Domínguez undertook his ambitious project with the support of the prestigious Alianza publishing house and in the 2000s he crowned his project with a translation of the *Ethics* into Spanish for the Trotta publishing house.

His translations, accompanied by an important critical apparatus, enlightening introductions, and explanatory and philological notes, sought to be faithful to the original texts. Domínguez’s aim was to bring the original texts closer to the reader while making the reader work through the text as Spinoza had intended. This meant tearing the reader out of their linguistic habits and forcing them to adapt to those of the author. In other words, he wanted to convey Spinoza’s exact meaning and preserve his structure and even his original vocabulary without clashing with the Spanish language.

His task as translator was colossal, rendering in Spanish the first biographies of Spinoza and all of his philosophical works (TIE, KV, PPC-CM, TTP, TP, Epistolae, and finally the *Ethics*) except the *Hebrew Grammar*. Ever since 1986, he has been republishing his translations while revising and updating his notes. Most recently, he edited into a single volume all his translations of Spinoza’s philosophical works and biographies. He also wrote a critical biography of Spinoza and an extensive

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11 The list of translations is included in the references.
monograph on his system as a moral philosophy, not to mention his numerous articles and book chapters on Spinoza.

Atilano Domínguez studied philosophy at Leuven University. This was important for the subsequent institutionalization of Spanish Spinozism, because in those years the Belgian University provided him with a direct contact with European Spinozism, specifically with scholars like P-F. Moreau, André Tosel, Filipo Mignini, and Yirmiyahu Yovel, among others.

A few years later Domínguez founded, together with a group of young professors, the philosophical society Seminario Spinoza de España. He also came up with the idea of creating the Boletín de bibliografía spinozista based on the French Bulletin (Eugenio Fernández was the driving force behind this project). He also coordinated and promoted the first two International Congresses on Spinoza.

The third key contribution in those years was Gabriel Albiac’s book, La sinagoga vacía: un estudio de las fuentes marranas del spinozismo. This book is still an important reference, having left a clear mark on national and international Spinozism. The author documented and recreated the atmosphere of the Jewish community in Amsterdam to which Spinoza’s parents belonged and in which the philosopher grew up in his youth. Albiac’s account reflects the obscurantism that reigned in that environment and the intolerance of the leadership towards anyone who denied certain dogmas, such as the immortality of the soul, or who questioned the authority of the rabbis. He explains the origins of the image of Spinoza as an atheist, as Sadduceeism was assimilated with Epicureanism and libertinism—both were considered forms of atheism. On the other hand, Albiac reads Spinoza as the agent of a metaphysical revolution according to which a world of essences is replaced by a world of powers, albeit limited powers whose strength was relative to those of others. It follows that life could be dangerous and that men are always wary, for “only one thing is common: mutual warfare”. Addressing this challenge was Spinoza’s proposal for an ethics of happiness. It is knowledge that frees us from the terror of death, which is our terminus in a life of conflict potentiarum. That our life is a relentless clash potentiarum is a reminder of the fragility of freedom and happiness.

2 The expansion of Spinoza’s revival in Spain (1990-2000)

From the 1990s, the institutionalization of Spinozism in Spain started to take place. A new period of Spanish Spinozism began, centering on a newly created University with the capability to promote Spinozism: the University of Castilla-La Mancha.

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13 Eugenio Fernández, who died prematurely in 2005, served as vice-president (1990-2005) and president (2005) of the Spinoza Seminary of Spain. He was also president of the International Society of Friends of Spinoza. The compilation of his articles on Spinoza, entitled La encrucijada de los afectos. Ensayos Spinozistas (Julián Carvajal, María Luisa de la Cámara and Raúl de Pablos, eds., Cuenca, University of Castilla-La Mancha, 2018) is one of the most important works on Spinoza in Spanish.


15 Gabriel Albiac, La Sinagoga vacia, 360–362.
The initiative also came from Atilano Domínguez. His goal of consolidating Spinoza studies in Spain was fulfilled by way of two decisions of enormous importance and repercussion: a) the creation of the Seminario Spinoza de España in 1990, an institution which would centralize scientific studies on Spinoza and Spinozism in Spain, and b) the holding of international congresses to renew Spanish interpretations of Spinoza and facilitate dialogue between Spanish and foreign researchers.

a) The Seminario Spinoza de España is an academic association created with the objective of studying Spinoza and spinozism (Statutes, art. 3). To achieve this objective, article 4 of Statutes proposes annual meetings of Spanish researchers across different universities. The journal *Cuadernos del Seminario Spinoza* \(^{16}\) publishes the papers of these meetings, and the *Boletín de bibliografía spinozista* \(^{17}\) analyses each year’s new publications on Spinoza.

b) The first three International Spinoza Congresses constituted a very important driving force in the new Spanish Spinozism.

In the year 1990, the first International Congress took place in Almagro (Castilla-La Mancha, Spain): *La ética de Spinoza. Fundamentos y significado*. The proceedings were edited by A. Domínguez (Cuenca: Ediciones de la UCLM, 1992).

Its main aims were twofold: to update the state of research on Spinoza’s *magnum opus*; and to give Spanish scholars the opportunity to meet each other and foreign specialists. The meeting was attended by twenty-one foreign scholars from Germany, Canada, Argentina, USA, Belgium, the Netherlands, Israel, Italy, Portugal, and France and twenty-one Spanish scholars. These included Herman de Dijn, Manfred Walther, Jean Préposiet, Yirmiyahu Yoyel, Elhanan Yakira, Filippo Mignini, Emilia Giancotti, Daniela Bostrenghi, Edwin Curley, and Luis Machado. Another aim was to prepare for the creation of Seminario Spinoza de España.

The Second Congress was held in 1992, also in Almagro. This International Conference addressed the relations between Spinoza and Spain. The purpose of this meeting was to provide a detailed examination of Spinoza studies in Spain in two respects: Spain in Spinoza and Spinoza in Spain. \(^{18}\) The results were incredibly fruitful for they tripled “at least, in volume, rigor and broad perspective” everything that had previously been written on the subject. \(^{19}\)

The Third Conference took place in 1997 (at Santiago de Compostela) and was a Spanish-Portuguese meeting titled *Espinosa. Ética e política*. It was organised by Jesús Blanco and attended by some Portuguese researchers, such as Luis Machado, Diogo Pires, José Barata-Moura, Viriato Soromenho-Marques, and Antonio Bórgez. The main purpose of this Congress was to vindicate the moral and political approach of Spinoza’s philosophy, which had been largely ignored in Spain. \(^{20}\)

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16 *Cuadernos del Seminario Spinoza* comprises 22 issues, each of which consists of a single article, some of which can be found on the blog of the Seminario Spinoza in Spain, URL: https://seminariospinoza.blogspot.com/.

17 The activities of bibliographical reviews in the *Boletín de Bibliografía Spinozista*, with 25 issues, have been published in the journal *Anales del Seminario de Historia de la Filosofía*: DOI: https://dx.doi.org/10.5209/ASHF.


19 Atilano Domínguez, *Spinoza y España*, 25. There, the awareness of being part of a foundational moment of Spinozism in Spain was highlighted by the specification that the Congress wanted to “open new ways to the investigation of Spinoza’s relations with Spain.”

It can be said that the success from achieving the objectives proposed by these first three Congresses and the publication of the results in the form of proceedings immediately stimulated the organization of other similar events in which different aspects of Spinoza’s philosophy were analyzed and discussed in the new twenty-first century.

While Spinozism in Spain between 1970 and 1990 was limited to a few studies, between 1990 and 2000 the number of publications almost tripled thanks to Seminario Spinoza de España.

3 The diverse and manifold Spinoza in Spain at the beginning of the third millennium (2000-2023)

As we have just noted, following the impact of the first three international Spinoza congresses, there was a marked proliferation in meetings and conferences on Spinoza. Most of these were organized by Seminario Spinoza de España, among others. This period also witnessed an increase in quantity and diversification in the publications on Spinoza.

a) Meetings and international conferences


During the same period, several other congresses took place, such as the International Congress on *The Government of Affections* (Complutense University of Madrid, 2001) organized by Eugenio Fernández, Francisco José Martínez y M. Luisa de la Cámara. Leading researchers participated, including some members of Seminario Spinoza, joined by Chauí, Cristofolini, Guillemeau, Misrahi, Cohen, Grassi, Mignini, Totaro, Lagrée, Pires, Blom, Durán, Espinosa, Moreau, Vainer, Ribeiro and Madanes. The proceedings were edited by Fernández and De la Cámara: *El gobierno de los afectos en Baruj Spinoza* (Madrid, Trotta, 2007). Focusing mainly on parts three, four and five of the *Ethics*, the aim of this reassessment was a change of perspective, to show the affective life in Spinoza’s thought in a new light. In other words, the objective was to demonstrate Spinoza’s originality in highlighting the fundamental importance of desire and the affects, and in so doing rehabilitate their central role in his system.

In 2005, the University of Castilla-La Mancha (Campus Ciudad Real) hosted the International Congress on “*Spinoza from Physics to History*”, organized by Julián Carvajal and M. L. de la Cámara. The main goal was to explain human motivation within the framework of nature conceived as a causally determined network. The notion of the social was also discussed in terms of this network of interactions and in terms of immanence. Besides the members of the Seminario Spinoza de España, foreign researchers who participated include Bove, De Pablos, Guillemeau, Santinelli, Totaro, Cohen, Madanes, Ribeiro, Machado, and Walther. The proceedings were edited by Carvajal and De la Cámara: *Spinoza: de la física a la historia* (Cuenca, Publicaciones de Universidad de Castilla-La Mancha, 2008).
An International Seminar took place at the UCM (2007), organized by Monserrat Galcerán: 
*Spinoza Contemporáneo: Ética, política y presente (Eugenio Fernández, in memoriam)*. This conference aimed to investigate Spinoza’s novel contribution in attempting to marry thought and praxis. García del Campo, Martínez, Moreau, van Reijen, Bove, Sainz, De la Cámara, Illuminati, Sánchez, Tatián, Galcerán, De Lucchese, Montag, Morfino, Lomba and Espinoza, among others, participated. The proceedings were edited by Galcerán and Mario Espinoza: *Spinoza Contemporáneo* (Madrid, Tierradenadie, 2009).

Three years later an international conference took place in Évora (Portugal), organized by Centro de Filosofía and Instituto de Filosofia of Universidade Nova of Lisboa, in partnership with Seminario Spinoza de España and Departamento de Filosofía of the University of Evora, on “*Spinoza. Being and acting*”. The following researchers took part: Jaquet, Peña, Pires, Machado, Ribeiro, Santiago, Palermini, Caporali, Santos, Javier Espinosa, Martínez, De la Cámara, Da Rocha, González, De Alburquerque, De Guimaraens, Umbelino, and Tolos. This Iberian Congress primarily sought a return to the study of the radicality of Spinoza’s ontology. The proceedings, edited by Ribeiro, Pires and Feron, were published as: *Spinoza. Ser e agir* (Lisboa, Centro de filosofia da Universidade de Lisboa, 2011).

In 2015, in Ciudad Real (University of Castilla-La Mancha) the International Conference *Spinoza and Anthropology in modern philosophy* was held, organized by Julián Carvajal and M. Luisa de la Cámara. Besides the members of Seminario Spinoza de España, foreign researchers who took part included Barbone, Bostrenghi, Cohen, Jaquet, Moreau, van Reijen, Ramos, Santinelli, Tatián, Rojas, and Ribeiro. The proceedings were published as *Spinoza y la Antropología en la Modernidad* (edited by De la Cámara and Carvajal, Hildesheim, Olms, 2017). The focus here was on the following theme. Spinoza did not develop a general anthropology guided by dogmatic theoretical principles, for he considers the traditional conceptions of the soul, free will, and immortality as instruments of servitude. His radical anthropology instead emphasizes the affectivity—potency and impotency, action and passion, love and fear—of concrete, individual human lives.

In 2019 Sevilla hosted the International Conference on *Spinoza—Leibniz: current debates of Modernity*, organized by Concha Roldán, Javier Espinosa and J. Fernández in which these researchers took part: Reyes, Pino, Jaquet, Echeverría, Luciano Espinosa, Martínez, Olesi, Javier Espinosa, Palomo, Sainz, Roldán, Aramayo, Pulido, Sánchez and Cardoso. The aim was to compare the philosophies of Spinoza and Leibniz in terms of their conceptions of religion, metaphysics, and politics. The proceedings are forthcoming.

In 2021 there was an online International Conference, *Thirty years of Seminario Spinoza (1990-2020): Current relevance of Spinoza’s Ethics. New translations and readings*, organized by the president of Seminario Spinoza, Francisco José Martínez, with the collaboration of the University of Castilla-La Mancha (UCLM). The following researchers took part: Olesi, Noordman, Tatián, Rojas, Espinosa, Pino, Sánchez, Reyes, Hernández, Lucero, Gainza, González, Martínez, Sainz, Sala, Pires, Ribeiro, Moreau and Solé. The goal was to review the last thirty years of Spinozism in Spain, with an eye towards new interpretations and translations of the *Ethics*. 
b) New translations and publications

Vidal Peña and Atilano Domínguez’s translations continue to be published in various forms, but there are now also several other translations into the languages of Spain, Basque, Valencian and Catalan.  

Other translations into Spanish of the TIE, *Ethics*, TTP and TP have appeared, and there is the translation of the *Hebrew Grammar* by Guadalupe González.

Since 2000 there has been a great increase in the publication of journal articles and especially of book chapters that correspond to these aforementioned conferences. Figure 1 illustrates this.

![Figure 1. Spinozism in Spain 1970-2023](image)

Publication peaks are due to the publication of collective works, most of them by Seminario Spinoza de España. The members of Seminario Spinoza have the most continuity in their publications over time. Nevertheless, several scholars not belonging to Seminario Spinoza have also contributed to disseminating Spinoza’s thought.

With respect to the themes of Spinoza’s philosophy discussed until 1990, the topic distribution is similar, but since then, there has been a marked rise in the literature on Spinoza’s politics. Figure 2 illustrates this.

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Since 2000, a third of the publications addresses the influences of other philosophers on Spinoza or of Spinoza on other philosophers, as well as comparisons between their ideas. Besides this, the most popular subjects are politics and the affects (see Figure 3).

4 The connection networks with Latin-American Spinozism

The Spanish language has made possible the creation of close ties and networks between Spinozist researchers on both sides of the Atlantic Ocean. At present, Spanish ranks second in terms of the number of publications in a language.

Relations with Latin America cannot be addressed in detail here, but we can give a brief overview—namely, there are two notable moments in these relations with Latin-American Spinozism. The first moment coincides with the lack of Spinoza studies in Spain in the mid-1950s. At that time, Latin America played a leading role in the academic world, making important contributions with its Spanish translations and scientific publications which were disseminated in Spanish universities before the “Spinozist revival” in Spain in the 1960s and 70s. This activity centered on Buenos Aires (Argentina) and Mexico City (Mexico), each of which was linked to the publishing industry responsible for exporting their versions of Spinoza’s works and Spinoza studies to Spain.24

24 See Atilano Domínguez, “Primer ensayo”, 130ff. The bibliographical entries go back to the 1960s.
The end of the twentieth century saw the second notable moment of Spinozism in Latin America—this was when Spanish universities opened their doors to Latin-American researchers.

In the early part of the twentieth century, there was a surge in interest in Spinoza’s thought in Argentina thanks to Jewish writers and philosophers. Later, Argentinian Spinozism turned to issues of politics and the affects with publications in high quantities and of high quality, as evident from the works of Leiser Madanes, Diana Cohen, Raúl de Pablos, and Andrea Pac, among others. Some of this research paved the way for the emergence of associations such as the Spinozian Circle of Argentina (around the University of Cordoba). Some of the most prominent figures in this active association include Gregorio Kaminsky (Spinoza. La política de las pasiones, 1998), María Jimena Solé (Spinoza en debate, 2015; Spinoza en Alemania, 1670-1789, 2011), Cecilia Abdó (Contra las mujeres, 2019), and Diego Tatián (La cautela del salvaje, 2001; Spinoza y el amor del mundo, 2004; Spinoza disidente, 2019; Spinoza y el arte, 2022).

In 2004-2005, several colloquia were organized under the impetus of Diego Tatián and the Spinozian Circle of Argentina in order to bring together in published proceedings the work of established professors and students.

The other center of promotion of Spinozism in Latin America has been Mexico, with the contributions of J. Ezcurdia, Julieta Espinosa and Luis Ramos-Alarcón (Imagination in Spinoza’s Philosophy, 2020). The latter is a member of a research project directed by Laura Benítez at the Universidad Nacional Autónoma de México, in which Spanish researchers, such as Luciano Espinosa, Pedro Lomba and M. L. de la Cámara, had participated. We would also like to emphasize the contributions from Chile by Cristian Tejeda (Spinoza. A Politics of the Social Body, 2020), and those from Puerto Rico, thanks to the work of Raúl de Pablos, co-editor with Carvajal and De la Cámara: La encrucijada de los afectos. Ensayos spinozistas (2018). In Colombia, there has been remarkable work done by Rosalba Durán on gender and the affects.

Finally, we wish to highlight two monographic issues that show Ibero-American cooperation: Coherencia. Revista de Humanidades, 15 (2018), and “Actors, stages and backstage areas of politics in Spinoza”. Araucaria. Revista Iberoamericana de Filosofía, Política y Humanidades n. 39 (2018), (coord. Javier Espinosa y Antonio Hermosa).

5 Conclusion

Spinoza is one of the most important philosophers in Spanish culture and academia. Over the decades, his thought has become increasingly accessible and his influence has been growing. At present Spinoza’s philosophy has acquired an enormous relevance in the Spanish language. The great diversity of topics, interpretations, and methods characterize these last twenty years. This allows us to


understand the Spanish tradition of Spinoza studies as one that is dynamic, complex, diverse, adaptable to socio-cultural changes, and open to international frameworks and exchanges.

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