

October 2, 1962
Date of Application

Jose FERRATER MORA
Applicant's Name



APPLICATION FOR FELLOWSHIP

- 1. Name in full (surname in capitals) Jose FERRATER MORA
- 2. Present address 915 Wyndon Avenue, Bryn Mawr, Pa.
Valid until: _____ Telephone LA. 5-2617
- 3. A permanent address 915 Wyndon Avenue, Bryn Mawr, Pa.
- 4. Age 49 Place of birth Barcelona, Spain Sex M. Citizenship U.S.A.
- 5. Present rank or title Professor Institution Bryn Mawr College
- 6. Department Philosophy Field of specialization History of Modern Philosophy and Contemporary Philosophy.
- 7. Representative list of publications (not more than 5 in this space)
(Include title, date of publication, name of publisher or journal and number of pages. You may at your discretion list additional titles on a separate sheet.)

Diccionario de Filosofia, 4th ed. Buenos Aires: Sudamericana, 1958

Man at the Crossroads. Boston: The Beacon Press, 1957

Ortega y Gasset: An Outline of His Philosophy. London: Bowes & Bowes, and New Haven: Yale University Press, 1957

Philosophy Today. Conflicting Tendencies in Contemporary Thought. New York: Columbia University Press, 1960.

Unamuno: A Philosophy of Tragedy. Berkeley & Los Angeles: University of California Press, 1961

8. Give a summary of your education in the following form

| Name of Institution | Field of Study | Period of Study | Degrees & Dates |
|--------------------------------------|---------------------|------------------|----------------------------------|
| <u>Instituto Maragall, Barcelona</u> | <u>Liberal Arts</u> | <u>1928-1932</u> | <u>"Bachiller"</u> |
| <u>University of Barcelona</u> | <u>Philosophy</u> | <u>1932-1936</u> | <u>"Licenciado en Filosofia"</u> |

Title of doctoral dissertation: _____



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9. Give a list of the grants or fellowships you have previously held or now hold, stating in each case the dates and amounts of awards.

| | | |
|--|--------------------|----------------|
| <u>Guggenheim Fellowship</u> | <u>1947-1948</u> | <u>\$3,000</u> |
| <u>Guggenheim Fellowship (Renewal)</u> | <u>1948-1949</u> | <u>1,500</u> |
| <u>American Philosophical Society</u> | <u>Summer 1961</u> | <u>900</u> |

In what foreign countries have you done research in the last 5 years?

France, Spain, Germany, Belgium, Holland, Italy, Switzerland, England.

10. Positions held (professional, teaching, administrative) (Begin at the present and work backwards.)

| Name of Institution | Title | Years of Tenure |
|-----------------------------|------------------------|------------------|
| <u>Bryn Mawr College</u> | <u>Professor</u> | <u>1957-1962</u> |
| <u>Bryn Mawr College</u> | <u>Assoc Professor</u> | <u>1951-1956</u> |
| <u>Bryn Mawr College</u> | <u>Lecturer</u> | <u>1949-1951</u> |
| <u>Princeton University</u> | <u>Visiting Prof.</u> | <u>1958</u> |
| <u>Universidad de Chile</u> | <u>Profesor</u> | <u>1943-1947</u> |

11. List the foreign languages you can use, indicating proficiency in reading, speaking or writing.

French (reads, writes and speaks fluently); Spanish (reads, writes and speaks fluently); Italian (reads, writes and speaks proficiently); German (reads, writes and speaks proficiently); Catalan (reads, writes and speaks fluently); Portuguese, Latin, Greek (reads), Russian (elementary knowledge).

12. Give below the names, titles and addresses of the four persons to whom you are sending "Confidential Report" forms.

- A. Dr. Katharine E. McBride, President of Bryn Mawr College, President's Office, Bryn Mawr College, Bryn Mawr, Pa.
- B. Dr. Milton C. Nahm, Chairman of the Dept. of Philosophy, Bryn Mawr College, Bryn Mawr, Pa.
- C. Dr. Marvin Farber, Chairman of the Dept. of Philosophy, University of Pennsylvania, Philadelphia, Pa.
- D. Dr. Cornelius Krusa, department of Philosophy, Wesleyan University, Middletown, Conn.



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13. Give in short title the subject of your proposed research.

Studies of contemporary controversies on the problem of
the mind-body relation

14. Where would the proposed work be conducted?

Dates

In the United States: Bryn Mawr campus, and various
libraries in the East)

Sep. 1963 to
Jan. 1964

In Europe (France, Spain, Italy, Germany, Belgium,
Holland, Switzerland, England, with headquarters
in Paris, France)

Jan. 1964 to
Sept. 1964

15. Dependents (give ages if children) Wife: Renee. Son: Jaime (17 years old;
in College from 1963 on).

16. Present regular salary \$14,300 Summer School None

17. Estimate of major categories of total expense for the period for which grant is desired.

18. Total income expected from other sources for the same period (specify source, including royalties, private income, etc.)

Living expenses with dependant (wife) ap. \$450 monthly ap. 5.400
Travel to and from Europe with dependant ap. 1.080
Colle fees for son.ap 2.200
Travel in Europe \$ 850

Total \$ 9,510
(9,510)

None

1/2 of salary, less taxes,
pension, social security, hospital,
insurance ap. \$380 monthly

Total 4,500

19. Amount requested from ACLS 5,000.

20. Are you applying elsewhere for financial aid for the same project and period? (Specify, including where possible amounts requested.)

No

Signature

Jose Ferrater Mora

AGCS

Jose FERRATER MORA

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21. Describe in not more than 1,000 words just what you want to do and why, making clear the relevance of the program to your professional experience, your future professional development, and your field of specialization in scholarship. Give a brief summary of progress already made on the project. If the space below is not sufficient, use the extra blank sheets provided herewith.

Nature of the project

I should like to investigate the contemporary controversies on the problem of the mind-body relation. The aim of the investigation is to attain as clear a view as possible of the grounds for disagreement between two outstanding contemporary schools of thought: the "European school," as exemplified in the writings of E. Husserl, M. Heidegger, J.-P. Sartre, M. Merleau-Ponty, Gabriel Marcel, and the "English-speaking school," as exemplified in the writings of the later Wittgenstein, G. Ryle, A.J. Ayer, J. Wisdom, A. Quinton, and others.

The research is restricted to the mind-body problem from a philosophical point of view, and to two well defined groups of philosophers in order to bring the problem into focus. The period covered by the research is approximately 1942-1962, but some works of Husserl written before 1942 should be taken into account.

The problem

It is possible to see that the "European school" and the "English-speaking school" are at one in their rejection both of traditional dualism and of all types of monism in the problem considered. The general consensus seems to be that there is no ground for asserting that there are such things as mental activities *per se*. As a consequence, the classical mind-body dichotomy is viewed not only as false, but also as meaningless. At the same time, it is generally agreed that bodies do not reduce to minds or minds to bodies, so that description and/or explanation of one type of entities in terms of another type of entities is dismissed as misleading.

The arguments provided by representatives of each of the schools mentioned above are, however, so vastly different that there is some reasonable doubt that they are all talking about the same thing. Whereas European philosophers tend to tackle the problem of the mind-body relation in terms of a description of man's existential situation in the world, English-speaking philosophers approach the same problem by means of an analysis of the meanings and uses of such terms as 'mental acts,' 'private events,' and so on. Basic differences in approach come out also in the choice of concepts drawn from psychological research. European philosophers show a definite preference for the use of concepts like "structure," "phenomenal field," etc., while English-speaking philosophers often refer to "dispositions," "verbal behavior," and the like.

Basic differences in approach and language come also to the fore when a philosopher from either group occasionally tries to see whether, after all, a case could be made in favor of the existence (at least in principle) of so-called "disembodied minds." It is interesting to compare, for example, what G. Marcel on the one hand, and A. Quinton or A.J. Ayer on the other hand, have to say when they consider the possibility of an approach slightly more sympathetic to "dualism" than is usual.

What the research proposed is expected to show

A close study of the language used and of the types of argument produced by all these philosophers would show the precise differences in philosophical approach between two important contemporary schools of thought, and would probably reveal the existence of two different "philosophical temperaments." The much discussed cleavage between European philosophy and Anglo-American philosophy in the present time would then emerge more clearly than by means of the usual comparisons confined mostly to vague generalities.

At the same time the understanding of the precise grounds for disagreement in one specific problem might open the way for a study of the concrete steps to be taken in order to remove basic misunderstandings and help improve philosophical communication.

How is the research to be carried out

I propose, after examining and re-examining the writings on the problem by the philosophers concerned, to draw conclusions on the basis of fundamental terms, concepts, and arguments used. I expect to complete this portion of the project in approximately six months. Then I propose to supplement the material thus obtained by gathering information in Europe. This information would mostly refer to: (a) Husserl's still unpublished writings in the Husserl Archives, with the help of H.L. Van Breda; (b) developments of the problem of the mind-body relation by some students of Heidegger, with the help of Professor Eugen Fink; (c) personal contact with some philosophers primarily in Germany, France, and England, in order to test their reactions to the problem, as well as the adequacy of the approach proposed.

How the research is related to my professional experience and to my field of specialization in scholarship.

The project would expand the hints contained in my book Philosophy Today (Columbia University Press, 1960), where the question of philosophical communication in the present has been examined from various angles. It would also be related to the research done for my monograph The Idea of Man (Kansas University Press, 1961) and for my book El ser y la muerte (Madrid: Aguilar, 1962), where the question of the mind-body relation has been discussed within the frame of an examination of the nature of man in his biological and social environment.

Representative List of books published (Continued)

Cuestiones disputadas. Madrid: Revista de Occidente, 1955.

Lógica matemática [in coop. with H. Leblanc], 2nd ed.,
Mexico: Fondo de Cultura Económica, 1962

El ser y la muerte. Bosquejo de filosofía integracionista.
Madrid: Aguilar, 1962.

PROJECT

Since the publication of my book, *Philosophy Today* (New York: Columbia University Press, 1956), I have been concerned with the question of the basic differences in philosophy between influential thinkers in England and the United States and influential thinkers in Western Europe, particularly in France and Germany. The division of the present-day philosophical world into "three camps" that I outlined in the above book also includes Soviet philosophy, but since I am not a specialist in the latter field, I prefer to confine myself to a further investigation of philosophical trends in England, the United States and influential areas of Western Europe.

One difference in question are embarrassing, because, if on the one hand they seem to be disinterested (Oxford analysts and scientifically inclined American philosophers simply refuse even to listen to European phenomenologists and existentialists, while the latter ignore the former), on the other hand they seem to be somewhat artificial. A more thorough analysis of what the controversy between philosophers are talking about shows that there are striking similarities among them. Occasionally these similarities have been pointed out, it has been shown, for instance, that recent works by English-speaking "analytic" or "linguistic" philosophers, such as Strawson and Stuart Hampshire in England, or Nelson Goodman and W. von Quine in the United States, discuss problems in which European philosophers are extremely interested -- for example, problems concerning basic, ontological assumptions, concerning the nature of individuals, the relation between thinking and acting. Also it has been shown that some of the most important works by European thinkers as Heidegger, Sartre, Paul Ricoeur, Eugene Fink (to mention only a few) deal with problems that are entirely dissimilar to those dealt with by English-speaking philosophers. But thus far there has been no detailed study of these similarities. Therefore, it would be convenient to undertake such a study. It would help not only in understanding the present situation in philosophy in the Western world -- and in some of its most representative quarters --, but also to bring philosophers together by pointing out in a sufficiently detailed manner that they are working on similar, or not, or similar problems.

The research proposed would be intractable unless focused upon the two following aspects: a) the idea of philosophy, and the corresponding (implicit or explicit) conceptions of the nature and scope of philosophical activity; b) the method, or methods, considered in each case more adequate for philosophical investigation.

The study I plan to undertake could be roughly divided into two parts: a) An examination of the most significant and representative works (books and papers) produced by contemporary philosophers such as the ones I mentioned, and others who could be easily brought into the picture; b) a series of personal contacts with some of the philosophers involved. I have noticed that when questioned in a more informal manner, philosophers tend to reveal interests that are not shown, or at least are not shown so explicitly and straightforwardly, in their writings -- largely because they are "afraid," so to speak, of departing too much from an already well entrenched "local" academic tradition. Such contacts would be made in the United States, England, France, Germany, and possibly Italy.

The attempt to discover similarities does not necessarily mean that differences would be cavalierly neglected. In point of fact, such an emphasis on similarities acquires a clear meaning only through an honest appraisal of differences.

The research proposed would not be complete unless some effort were made

to find basic underlying philosophic temperaments in each of the two contemporary "traditions." As I see it now, the two dominant figures in English-speaking countries and in Western Europe are the late Wittgenstein and Heidegger respectively. Now, it seems to me (although I cannot yet provide a sufficient proof of it), that, despite their vastly different, and even divergent, philosophies, these two thinkers have something in common. Indeed, it would be possible to show that their basic philosophical temperaments were reflected in the similarities I wish to investigate in contemporary philosophical works. On the other hand, it seems quite plausible to assume that the gaps in which these thinkers have proceeded -- their apparently irreconcilable "philosophical idioms" -- can account for the seemingly insurmountable obstacles that can be detected today in philosophical understanding. The question of the difference between philosophical problems and philosophical idiom is also implied here, but for the moment it would seem more reasonable to proceed only to an empirical verification of the type outlined.

It should be noted that my reference to a "division" in philosophic idioms and temperaments is not to be construed as affirming that every single philosopher in each of the two great areas indicated is blindly following one narrowly confined alley. I am aware of the fact that philosophers can be found in each area that are truly interested in the work done in the other. In the United States particularly, the philosophical picture presents many nuances. Yet, I still think that a study such as the one I propose would be interesting, and rewarding, because: 1) What matters here is the sharply contrasted philosophical temperaments -- which in many cases, moreover, are the predominant ones --, and 2) Even allowing for nuances and shades of opinion, it is a fact that philosophers in Western Europe, on the one hand, and philosophers in the United States and England, on the other hand, seem to speak a different "language" -- in a sense of 'language' now familiar to most philosophers --, and often they cannot understand each other despite the unusual amount of good will and courtesy that they occasionally display. More is necessary, therefore, than good will: an investigation of the basic nature of the contrasts offered, and of the basic similarities beyond such contrasts.