

cedencia científica: Alberto I. Vargas, de Empresa y Humanismo, y Jon Leacanda, de Medicina, ambos de la Universidad de Navarra. Plantean la necesidad de innovar el paradigma en la ciencia. Y encuentran en el abandono del límite mental propuesto por Polo una pista para lograr este propósito, por vía de elevación.

Genara Castillo, desde la Universidad de Piura (Perú) aborda la actividad económica desde la comprensión de la libertad como trascendental personal, de modo que se supere la tesis economicista con su principio del resultado, y dé paso a nuevas visiones de la actividad económica, desde la donación y la gratuidad.

*Descubrir la persona desde el arte*, de Miguel Carricas Torres, Arquitecto se adentra en la relación entre el arte y los trascendentales personales y cómo, a través de la contemplación artística es posible descubrir a la persona.

El *Cuaderno* se cierra con una libre glosa de Jorge Mario Posada (Universidad de La Sabana, Bogotá– Colombia) al planteamiento de Leonardo Polo sobre la libertad trascendental como actuosidad primaria intrínsecamente convertible con la persona humana según el carácter de además. El autor es uno de los primeros discípulos de Leonardo Polo, como han recordado los editores del *Cuaderno* en su Presentación.

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**J. F. Sellés, *Thinking about Thinking (Theory of knowledge)***

Strathmore University Press, Nairobi, 2013, 145pp, ISBN 13-978-9966-054-02-9.

We are continuously thinking but we are not aware of the process unless we stop what we are doing and pause to think about our thinking. The same happens with breathing. Once we are conscious of our breathing we can start experimenting to know our powers: we can try to breathe faster, deeper, stop breathing for a while. We can then change impressions with our friends and even devote time to study the process of breathing as a scientist does. To think about thinking is to pause and try to go as deeper as we can into this tool that makes it possible we think about any other thing than thinking itself.

While it is true that we can think very well without stopping to consider

how we think, it is not less true that knowing how we think will help us to think better and to increase our knowledge about the most interesting reality on earth our reason which is the most difficult item to know because it is the instrument of all knowledge. This makes this topic especially interesting and especially difficult.

The book *Thinking about Thinking* tries to summarise the deep reflections on this topic based on the proposals of the Spanish philosopher Leonardo Polo. Polo wrote four books on Theory of Knowledge where he analyses all previous theories of knowledge and comes with a detailed elaboration of the different levels of knowledge and of the increasing capabilities of each level. The author Juan Fernando Sellés is one of the disciples of Polo, who has edited some of his books, and has made Polo's thought more accessible to the general public. This book, nevertheless, needs a previous basic knowledge of classic theory of knowledge to understand it fully. Nevertheless, reading it can be a good introduction by helping to raise the multiple questions and possible solutions to most of the historical and thematic approaches to thinking.

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J. F. Sellés, *Anthropology for Rebels (A different way of doing philosophical anthropology)*

Strathmore University Press, Nairobi, 2010, 285pp, ISBN 9966-760-28-8.

*Anthropology for Rebels* is a highly recommended book for those interested in discovering what our person is and how it has been understood over the centuries. The title reflects the underlining attitude of the author, of not accepting any approach that reduces the human person to something inferior to its total splendor. This attitude contrasts with the common points of view one may find in pseudo-scientific and popular articles that try to reduce the human excellence to the method used to study rocks, plants, animals or numbers. The method to study the person should be above the normal use of the abstractive intelligence, or the intelligence limited to reason. There is a higher level of knowledge to the discursive knowledge, which some authors call intuitive knowledge and that Professor Sellés calls habitual knowledge. The