

¿POR QUÉ FILOSOFAR, HOY? LAS CONDICIONES SOCIO-POLÍTICAS DEL FILOSOFAR EN AMÉRICA LATINA Y ECUADOR

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"He aquí, por qué filosofar: porque existe el deseo, porque hay ausencia en la presencia, muerte en lo vivo; y porque tenemos capacidad para articular lo que aun no lo está; y también porque existe la alienación, la pérdida de lo que se creía conseguido y la escisión entre lo hecho y el hacer, entre lo dicho y el decir; y finalmente porque no podemos evitar esto: atestiguar la presencia de la falta con la palabra. En verdad, ¿cómo no filosofar?"

Jean-François Lyotard, *¿Por qué filosofar?* pp. 163-164

INTRO D U C C I O N

Los griegos, inventores de la filosofía, no se preguntaron nunca por qué filosofar. Simplemente respondieron racionalmente a los problemas de comprensión de su realidad, que emergieron con la consolidación de la ciudad-estado y el apareamiento de la democracia. A ese saber político emergente llamaron luego *filo-sofía* (búsqueda, ir en pos de la sabiduría) para distinguirla de la sabiduría (*sophía*) propia de los dioses. Si después de un tiempo se hubieran preguntado "¿por qué filosofar?" habrían respondido que la filosofía fue la forma suprema de su *Paideía* (1), una forma de objetivación de su cultura, el modo de ser en el que confluían las virtudes griegas bajo la égida de la razón.

Para lo griegos no había misterio alguno en torno a la filosofía y al filosofar: era el modo como su razón respondía a preguntas naturales propias de su desarrollo histórico y su cultura, como éstas: cuál es el parámetro que permite entender lo que existe como un todo, cuál es el origen de las cosas, por qué las cosas "son", por qué se "mueven" (pasan del ser al no-ser)... Filosofar era, por eso, un modo de vivir. Solo más tarde se configuraría como un modo de pensar (con Platón y Aristóteles) y, más tarde, como un modo de crear (edad media) y, luego, como un pensar que pone incluso la realidad (racionalismo idealista moderno) y, en las últimas décadas, como un desencanto de las "virtudes" de la razón (postmodernidad).

Hoy, es decir aquí y ahora, en el Hemisferio Sur; particularmente en América Latina y Ecuador, tiene pleno sentido preguntarnos "¿por qué filosofar?", puesto que la filosofía es un saber que entre nosotros debe mostrar su connaturalidad con nuestra realidad y con nuestro desarrollo histórico-cultural. La filosofía, es decir su proceso histórico en América Latina y Ecuador, debe mostrar que ha hecho, está haciendo o debe hacer la transición correcta entre saber-trasplantado y saber-apropiado. Esto obliga a definir y redefinir qué es filosofía y qué es filosofar, cómo filosofar, por qué filosofar, para qué filosofar, para quién filosofar, cuál es la función de la filosofía y cómo se han dado los diferentes recomienzos de la filosofía en nuestro contexto. La filosofía, tal como se ha desarrollado entre nosotros, debe mostrar en suma si es la culminación de nuestras "virtudes", es decir si es la forma suprema de

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