

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

book gives also profound insights on human affections, education, ethics and politics as part and parcel of the world created by the person.

Another added advantage of this book is to be a good introduction to the Philosophical Anthropology initiated by the Spanish Philosopher Leonardo Polo and the understanding of the four personal transcendentals, which give a deeper vision of the social nature of man, its radical freedom, a new view of the acting intelligence of Aristotle and a profound view of personal love.

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J.F. Sellés, *Antropología de la intimidad. Libertad, sentido único y amor personal*  
Madrid, Rialp, 2013, 415 pp. ISBN: 978-84-321-4310-6

Nos encontramos ante un estudio que concentra la atención en la intimidad humana no al modo que lo pudiera hacer una antropología metafísica sino una trascendental. Por lo anterior es evidente –y así lo señala el autor desde un inicio– la enorme deuda que tiene con Leonardo Polo. Este trabajo contribuye a profundizar en la distinción de la metafísica y la antropología. Hoy en día la noción de *persona* se encuentra muy oscurecida, de modo que no es común encontrar investigaciones filosóficas sobre la intimidad, mientras que si abundan aquellas que versan sobre sus manifestaciones. Por este motivo, siendo Polo uno de los que más han investigado sobre el asunto de la persona humana no es de extrañar que sean las publicaciones de Polo las más citadas en este trabajo.

El libro se organiza del siguiente modo: después de una *Introducción* que sirve de advertencia para distinguir la metafísica de la antropología, en el primer capítulo, ‘El método del conocer personal’, se investiga el acceso noético a la intimidad humana; a continuación en ‘*Homo patiens*: o el propio desconocimiento’ se aborda el desconocimiento de la intimidad como manifestación del mal; el tercer capítulo ‘*Actus essendi y essentia* en antropología’ es una interesante clarificación sobre la distinción real del Aquinate permitiendo distinguir la intimidad de sus manifestaciones; continuadamente en el cuarto capítulo se propone una criba y distinción entre los ‘Trascendentales metafísicos y personales’; se encuentra en los próximos capítulos del 5 al 9 un estudio sobre