

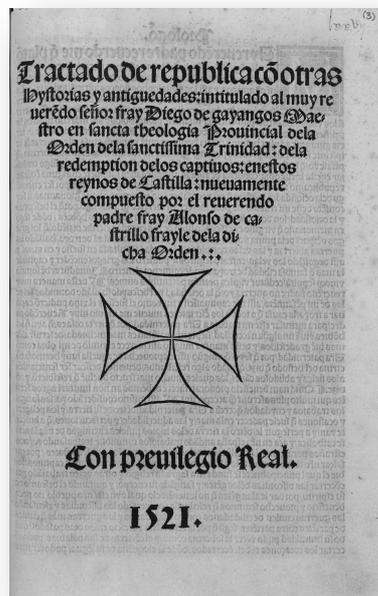


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## Alonso Castrillo y el *Tratado de República* Discurso político e ideología en la guerra de las Comunidades de Castilla



This presentation is a contribution to the philosophical theorization on the political space. The underlying stance is that by highlighting the spatial categories of political philosophy we can bring into light new and fruitful knowledge about the normative dimension of territorial forms. The author analyzes how the *Treatise of the Republic* (1521) by Alonso de Castrillo can be seen as a normative defense of the city as the most perfect form of human association. In order to justify his statement, Castrillo makes ample use of classical literature from Plato and Aristotle, and above all from Cicero, showing that the political value of the city was a common place in the European mind. By taking sides with the classical understanding of the city, Castrillo presents himself as a modern humanist that qualifies Augustine's understanding of political topology. For Augustine, the idea of a most perfect association corresponds not to the earthly city defended by the pagans, but to a transcendent city: the City of God. There is thus no room in his view for political philosophy: human nature demands salvation, not self-improvement. Although sharing Augustine's intuition of human imperfection, Castrillo maintains that the city is the place where the proper nature of men can be better advanced: the city is the space where imperfect beings like the humans can achieve the good life. By writing a normative defense of the city Castrillo is thus making a contribution to political philosophy understood as a conversation on how to ameliorate our common life. This tract was published in the midst of the war of the cities of Castile (the *War of the Communities*) against Charles I of Spain, who was (successfully) trying to be crowned Emperor of the Holy Roman Empire. Castrillo's defense of the city is therefore a refutation of Empire at the same time.