

Book Reviews

Paolo Ponzio, *Verità e attualità, La filosofia dell'intelligenza in Xavier Zubiri*. Edizione de Pagina, paperbound, 2007, 211 pages, 14€.

This book is another fine example of the internationalization of Zubiri studies. It is a survey and summary of Zubiri's philosophy in Italian, done in roughly chronological order. It begins by giving background on Zubiri's thought, especially with reference to his autobiographical remarks first published in his prologue to the English translation of *Naturaleza, Historia, Dios*, in 1980. The next chapter discusses Zubiri's early philosophical reflections, primarily those in that first book. Another chapter discusses his development of the notion of essence from *Sobre la esencia*. The last three chapters, roughly half of the book, are devoted, respectively, to the three major elements of *Inteligencia sentiente*, namely primordial apprehension of reality and the nature of sentient intellection; logos and the field of reality; and reason and the structure of knowing, including the usual topics such as method and truth. The book includes a bibliography of Zubiri's works and a list of some major works about Zubiri. Overall it is a solid introduction to Zubiri's thought for Italian-speaking readers. It does not, however, deal in any systematic way with Zubiri's theological work, that expounded in the theological trilogy of *El hombre y Dios*, *El problema filosófico de la historia de las religiones*, and *El Cristianismo*. The book breaks no new ground, but given its intended scope, is a fine accomplishment.

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Theo A. Cope, *Fear of Jung*. London: Karnac Publishers, paperbound, 2006, ix+285 pages, \$39.95.

Theo Cope is known to readers of this journal for his use of Zubiri's philosophy of sentient intelligence as applied to psychology. His article on metaphor in cognitive psychology and Zubiri appears in this issue (pp. 133-154). In the present book, he seeks to reconcile empirical and Jungian traditions and attitudes in psychology. This is important because Jung did not believe that psychological experience could be reduced in a physicalist sense to body or brain cells. On the other hand, psychology has a clear empirical component, and the brain is the organ that is responsible for mental functions such as thought. It is at this point that Cope can invoke Zubiri, who has in many ways dealt with the same problem, though from a philosophical point of view. In fact Cope invokes Zubiri both by direct quotation, as well as by permeating the arguments and discussions of the book. This is especially important and enlightening, as it shows in an exemplary way just how Zubiri's philosophy can illuminate broad areas of human knowing, such as the sciences. Throughout the text he uses Zubirian expressions such as "human reality", "personal reality", and "intellective psyche". He also quotes frequently from Zubiri's writings, and parts of the book (e.g., beginning of chapter 3) are discussions of Zubiri's philosophy of sentient intelligence and of the psyche, which are what is of most use to Cope in his project of better understanding Jung's psychological theories. Hopefully all of this will make Zubiri's name and thought more familiar in the scientific and general intellectual community, especially given the high quality of Cope's writing.

In particular, Cope believes that Jung's views and Zubiri's views of the psyche are compatible and equally illuminate the fundamental underlying reality. Cope makes this comment:

In so presenting Jung's thought, it needs to remain clearly understood that *psyche cannot be reduced to the biological aspect*, we cannot declare that it is a bio-physical reality; *it cannot be elevated to a spiritual dimension aspect*; we cannot likewise declare that it is a psycho-spiritual reality. It is a reality that, if Jung and Zubiri are understood correctly, has both biological and spiritual aspects; it is a psychic reality. It is an internal facet of living reality. It is a confluence. [p. 76]

Similar efforts to relate the two thinkers are found throughout the book.

Much of the book is devoted to discussion of Jung's theory of emotional complexes. He indicates Jung's original theory and discusses criticism of it and ways to utilize it. He also discusses post traumatic stress disorder in connection with complexes, and the value that Jung's theory of complexes to understanding of such problems. Zubiri's thought, again, is always in the background, and occasionally invoked explicitly.

Overall, this is an extremely interesting work, highly recommended as an example of Zubirian philosophy working hand-in-hand with science to enhance our understanding of reality.

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Juan José García, *Inteligencia sentiente, reidad, Dios*. Navarra: Cuadernos de Pensamiento Español, 2006, paperbound, 73 pages.

This book is an introductory summary of Zubiri's thought, intended to orient students and other interested persons to his thought. The goal is to facilitate reading of Zubiri's original texts such as *Inteligencia sentiente*. It has a brief biographical chapter and then introduces the main ideas of Zubiri's noology. It discusses the main ideas of *Sobre la esencia* (which of course also recur in *Inteligencia sentiente*), and concludes with a chapter on Zubiri's theology, primarily the notion of relegation. The organization of the book is good, and the explanations are easy to read. The book thus will be useful to many interested in the study of Zubiri.

It is natural to compare this book to Pintor-Ramos' brief introduction to Zubiri, *Zubiri*, published as a volume in the series Biblioteca Filosófica by Ediciones del Orto, 1996. That book is considerably shorter and more compact, and the discussion somewhat more dense and more cross-cutting. It has more discussion of Zubiri's early writings, and includes some Zubiri texts. Both books are quite good, but readers might find García's book a little easier to understand because it explains things a bit more slowly. However, those who desire a very brief introduction to Zubiri, and who like Pintor-Ramos' finely honed analytical approach may prefer his book.

Thomas B. Fowler