

Zubiri Studies in the 21st Century

Editorial

This issue brings together a wide range of topics, and shows the current breadth and depth of Zubiri scholarship. It also illustrates the great variety of areas where researchers have found application for Zubiri's philosophy. This is extremely important because it allows Zubiri's thought to enter into wide areas of scholarship and research, far beyond the confines of the philosophy classroom and seminar. Philosophy of course should be a touchstone for knowledge in all areas, and influence as well as be influenced by developments in those areas, as Zubiri well knew. This means that scholars and researchers in many areas such as physics, medicine, economics, and political theory—just to name a few—must take the time to engage with the problems of philosophy and in particular Zubiri's ideas. Zubiri told me once that he got along better with scientists than with philosophers.

The articles by Lechuga and Fowler penetrate deeply into science and how Zubiri's thought fits well with it, especially contemporary science, at the cutting edge. Lechuga looks at the developments in science and points out that in many ways science is still mired in Aristotelian ways of thinking, especially in terms of substance, when Zubiri's notion of substantivity is a better fit. Fowler discusses Quantum Field Theory and how Zubiri's ideas are able to handle the many new ideas there, such as virtual particles, symmetry, negative energy, negative momentum, and the blurring of the distinction between mathematics and physics. Most earlier philosophies are unable to come to grips with these new ideas—ideas that have been forced upon us by careful observation and experimentation with the most advanced equipment in the world, such as the Large Hadron Collider (LHC) at CERN in Geneva. The article by Ortega looks at economics and sustainability in today's world—both very important subjects. He points out the inadequacy of conceptions based on positivism and analytic philosophy, in favor of Zubiri's ideas. Eric Weislogel looks at new metaphysical ideas such as trope theory, and discusses them in the context of Zubiri's philosophy. In the area of theology we have two articles. Soares Bello's article considers criticism of Zubiri's concept of religion, and shows that the criticism is not justified. Sanchez Gauto examines Zubiri's theology as manifested in *Nature, History, God* and concludes that it represents a type of transcendental panentheism, defined as a "vision" of God in the world and the world in God. In the realm of psychology we have a very interesting in-depth study of the parallels between the theories of American psychologist J. J. Gibson and Zubiri's noology. The article by Casanova Domingo is definitely a different take on political theory with respect to Zubiri, rather different than the take of Senserrich y Morata. We leave it to the reader to reflect on this and the other matters raised in this issue.

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