

constitutive of being, which makes Husserl's position related to German Idealism rather than to Kant's transcendental critique of knowledge. In all, the present volume provides a useful, faithful introduction to the philosophical system of Husserl's transcendental phenomenology, carried out on the basis of a careful interpretation of the original texts.

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BOLLNOW, OTTO FRIEDRICH

**Between Philosophy and Educational Theory**

[“Zwischen Philosophie und Pädagogik”]

Aachen: N. F. Weitz Verlag, 1988; 211 pp.

The author, a professor emeritus of education, has exerted a lasting influence on the theory of education in (West) Germany since the Second World War. In the tradition of the school of Dilthey, Bollnow's horizon extends from the history of education via fundamental questions of anthropological philosophy to the “demands of the day”, as Goethe called them, in which are reflected the fears, illusions and over-expectations of contemporary man in the post-Enlightenment era.

This collection of 13 essays deals with the world of experience and its changes (chap. 1, 2, 3); questions of practical living in the mirror of philosophical thought (chap. 4 & 5); teacher training (chap. 6); Albert Schweitzer, W. Ratke, Comenius, Basedow, G. H. Schubert, Nietzsche, Leopardi & Dilthey (chaps. 7-12).

In chapters 4 (“Reflections on a Zen Buddhist Saying”) and 13 (“Anthropological Educational Theory in Yukichi Shitahodo”) the collection goes beyond the bounds of the Eurocentricity of traditional educational writings.

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CHO, KAH KYUNG

**Consciousness and Naturalness. A phenomenological West-East Divan**

[“Bewusstsein und Natursein. Phänomenologischer West-Ost-Diwan”]

Freiburg: Karl Alber Verlag, 1987; 360 pp.

The 15th edition of Wilhelm Windelband's famous history of philosophy *Lehrbuch der Geschichte der Philosophie*, published in 1957, contains an appendix written by Heinz Heimsoeth on philosophy of the 20th century. The paragraphs in Heimsoeth's chapter deal with (a) epistemology, (b) regions of reality, and (c) man and history; the chapter, like the book by Windelband, is

written from the Eurocentrist point of view; influences of European philosophy in other continents are not mentioned, not to mention dialogues. Ludwig Landgrebe, Heimsoeth's successor in the chair of philosophy of the University of Cologne, introduces the book by Cho in quoting him: 'The world has developed into a global one, the West has become an old master for the East while the West hopes to extract timely exhortation and wisdom from the words of the oriental teachers' (9). Cho's book, indeed, does not just describe and reflect on the 'Copernican turn' in the change of the subject and the content of modern philosophy, it is a part of the 'turn' and one of its most impressive documents.

Cho, a native of Korea, who studied philosophy at Heidelberg and Cologne, admits that while having been nurtured by the treasures of German philosophy he never experienced 'alienation' from his original tradition. He experiences and assesses the tension between rational consciousness and natural being in both Western and Eastern thought. In Heidegger's (and Cho's) perspective Husserl's transcendental phenomenology appears to be a subjective enterprise based on the belief in the progressive development of knowledge within the human species – without the epistemological and moral principle of humility (9, 297). Heidegger's turn against Husserl in *Sein und Zeit* and even more so against the anthropocentric and rational tradition in Western thought in his late writings searching for 'Being', its self-revelation and opening-up, is mirrored by Lao Tze's meta-physical turn against the anthropocentric social and moral sociologisms of Confucianism (168 ff.).

Actually, Lao Tze's Tao-te-king resembles Socrates' turn against the sophists, their instrumentalization of the rational powers of the logos into social analysis and manipulation, and refers, as Socrates did, to the eternal unchangeable nature of which we humans are a part, not masters (313 f.) Interpreting Heidegger's recently published lectures *Grundbegriffe der Metaphysik* (1929/30), Cho assesses Heidegger's concern for ecological issues, a concern of metaphysical and anthropological dimensions, not just a political tool for power and legislation: ecology literally means the knowledge and teaching of the house, the oikos, which humans share with animals and the rest of nature (45 f). Humans are 'caretakers' of Being and beings; the mandate for caretaking comes from the challenge to have 'being as such and in its entirety' in mind and in responsibility (48 f.), which includes seeing the specific natureness of nature, not just its relation to humans: nature does not exist for the humans' sake" (49). Heidegger's concept of *physis*, nature, which forms the blueprint for the concept of *Geviert*, includes gods and god-made things, men and man-made things. A discussion between Heidegger and his disciple Karl Löwith arose on the question of the meta-physical being of nature. Löwith, referring to the pseudo-Aristotelian literature of the eternal unchangeable cosmos, the rules

and times of which set the rules and limitations for mortal humans, criticizes Heidegger's concept of *physis*, which he feels is too close to the derivations of Judeo-Christian metaphysical thinking. Habermas accused Löwith of withdrawing into 'unhistorical' nature from concrete historical responsibilities as developed by the world of human history (50 ff.); Cho surpasses the Löwith-Habermas debate by ascending to the Taoist image of eternity and change.

One of the most interesting aspects of Cho's book for the reader not familiar with Eastern thought and its detailed argumentation is the insight into the different positions and traditions held in Taoist thought. The final chapter on the 'concept of imperfection in Taoist aesthetics' discusses the differences between the concept of 'sabi' in Zen thought, a sort of extraterrestrial quietness, and the concept of 'ko-dschol-mi' in Korean tradition, which means original and ponderous beauty in a more physical, but human and humorous, sense (338 ff.). Both Zen Buddhism and Korean Taoism, as well as the German philosopher and contemporary of Herder and Kant, Hamann, agree with Cho that 'the idea of imperfection expresses a form of humility which is adequate to the higher rationality which governs all nature.'

This is the only philosophical study I know of which is as much at ease in and familiar with both the Eastern and the Western tradition, indicating the Copernican turn we will have to recognize in the future of philosophy in a more global perspective, the true human perspective on the inevitable dialectics between rational consciousness and natural being.

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EBELING, HANS

**The Aesthetics of Parting. A Critique of the Modern Era**

[“Ästhetik des Abschieds. Kritik der Moderne”]

(Alber-Reihe Philosophie)

Freiburg, München: Karl Alber Verlag, 1989; 184 pp.

Art is aesthetic disobedience; it represents a form of resistance to the authority of conventions. Since 1979 the German philosopher Hans Ebeling has published a series of treatises focusing on the meaning of resistance or, politically speaking, civil disobedience, most notably in his studies *Neue Reden an die Deutsche Nation?* (1984) and *Vernunft und Widerstand* (1986). In both cases he discussed the possibilities of rebelling against a situation in which man is exposed to mechanisms of destruction (such as the nuclear weapons that were stationed in West Germany in December 1983).

Hitherto he has reflected upon the existential, moral and political implications of such a situation. His last book, *Das Verhängnis* (1987), was, to some extent,