

of thought. Furthermore, there are two movements of discussion that can be observed, that is: (1) the historical approach and (2) thematic approach. The former is evident in Zhang's attempt to establish the origin of Aquinas' aesthetic thought, rooted from Aristotle, and his attempt to present the development of such aesthetic thought in the contemporary claims and commentaries of other philosophers concerning Aquinas. The latter, on the other hand, is manifested in Zhang's discussion of several areas that concern Aquinas' aesthetics, among which are ontology, empiricism, hermeneutics, and symbolism. Though this book attempts to cover such broad discourse on Aquinas' aesthetic thought, the depth of the discourse was compromised due to the limited length devoted by the author for the discussion of each topic and historical survey. Even so, researchers and scholars of Aquinas that concern aesthetics may find substantive underpinnings of the philosopher's relevance throughout the history of aesthetics – including the twentieth-century – together with the discourse set by 'Neo-Thomist' such as Jacques Maritain and Étienne Gilson. To cite one, Maritain presented the idea of "Religious Art" as an extension of his Thomistic scholarship. In the elaboration by Zhang, this kind of art according to Maritain is "not as ecclesiastical art or art influenced by Christianity, but rather as a sacred art that is fully grounded in theological wisdom, devout, and thereby beautiful. This art lacks a specific style or technique; its essence lies in religious faith and spirit rather than in style or technique." (p.93).

Truly, to establish the antiquity of Aquinas' thought as relevant in the post-modern society, in the twenty-first century, is challenge to his scholars due to the current movement of the community of thinkers; not to mention the current condition of Chinese research community as described by in the preliminary of this book. Zhiqing Zhang's "The Aesthetic Thought and View of Art of Thomas Aquinas" is a good outset of understanding Aquinas' relevant influence to the current maturation of aesthetics despite the challenges posed by the departure from the objective take on beauty.

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**Farin, Ingo and Malpas, Jeff. ed. *Heidegger and the Human*. Albany: Southwest University of New York, 2022. pp. 367. ISBN 9781438490502.**

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Ingo Farin is a professor at the University of Tasmania, whose research specialization is on phenomenology, specifically on the thought of Martin Heidegger. Likewise, Jeff Malpas is Professor Emeritus of Philosophy at the University of Tasmania in Australia whose works also draw inspiration among wide range of thinkers including Martin Heidegger. This volume has been possible through the contributions of various thinkers whose interest include that of the human being in consonance with Heidegger's thinking. Lurking behind is the reality that, as affirmed by the editors, "we find ourselves in a thoroughly "humanized" world and are still haunted by our real ignorance about the human being qua human being." (p. 2) Hence, in this volume, Heidegger's key concepts are considered, extended, and questioned to contribute to the continuous aporia on the human being, having as the aim, to open issues on what being human really entails and what it takes for humanity to attain this.

This volume is divided into three parts: Part I - Anthropology (Chapter One – Chapter Four); Part II - Human Being Otherness, and World (Chapter Five – Chapter Nine); Part III - Life, Identity and Finitude (Chapter Ten – Chapter Thirteen). In chapter one, Heidegger's Engagement with and Critique of Philosophical Anthropology, Farin settled the question on how Heideggerian thought is anthropological, which included its relation with Husserl's thought. He also presented how Heidegger's departure from Anthropologism paved the way for him to providing a philosophical perspective on the human being. Consequently, human being is always involved in the exploration of the relation between Being and Dasein because it is by which Dasein's existence is attributed. In chapter two, "From Heidegger's Da-Sein to the "Prince of the World," Babette Babich explored Heidegger's idea of authenticity and how questioning oneself is constitutive of being a human. This sets the stage for him to expound on what it really means to be a Dasein and consequently, what does it entail to be a *Dasein*. In chapter three, "The Unfought Battle: Heidegger and Plessner," Thomas Schwarz Wentzer attempted a dialogue between two prominent thinkers, between Martin Heidegger and Thomas Plessner. Using an imaginative dispute, Wentzer was able to present the circumstances on why the imaginative dispute never took place. He supplemented this with comments on Heidegger's anonymous rapprochement with Plessner and an outline of Plessner's thinking. With this, he was able to present a Heidegger's hidden answer to Plessner, found in *Letter on Humanism*. In chapter four, "On the Twofoldness of Human Beings: Husserl's "Reply" to Heidegger's Critical Remarks," Sara Heinämaa provides a presentation of Heidegger's critical remarks on Husserl, which is leaving "unclarified what the performance (*Vollziehung*) of acts means, how acts are given, and what their being." (p.113) Heinämaa concluded that it is implied that the Husserlian phenomenology is "neither a hopeless confusion of natural and transcendental insights nor useless for the purposes of philosophical anthropology – contrary to what Heidegger's critical remarks may be seen as suggesting." (p. 126)

On the other hand, Jeff Malpas, in "Returning to Place: Retrieving the Human from 'Humanism,'" provided an explication of 'Letter' by positing its place in Heidegger's thinking and relating it with Heidegger's rehabilitation. It signaled one of the various *Kehre* that occurred in Heidegger's thought, educing the idea that it is the initial phase to Heidegger's inquiry into the place where thinking and being belong. He also provided clarification on why the clearing will always have a prior place over the human since it has place where being resides, where truth resides. Accordingly, the "To be human is to find oneself always and only in the 'there.'" (p.150) encapsulates the point on why Heidegger opted for a retrieval of the human amidst the humanism that persisted. Furthermore, in chapter six, "Being Human and Being Open: Heidegger's Radicalization of the Transcendental after Husserl" is where Niall Keane touched on Heidegger's attempt to reconceive the human being as presented through his anti-subjectivistic and anti-psychologistic thought-model. Hence, his understanding of the world, Dasein, and their relation, both in early and later Heidegger are explored. What surfaced is the fact that Heidegger's constant concern is "with analyzing the structures of temporal and historical openness that make manifestation first possible" (p. 177), which has always been tied to the human beings. Meanwhile, in chapter seven, "Play, World, and the Human," Bruce Janz argues for two things, first that play is important to understand the

humanness of the human and that play may be used to recover the understanding of the human that he rightly argues against. In chapter eight, “Bio-logies of being: On Human and Animal Life in Heidegger,” Hans Ruin showed how Heidegger’s approach shifted from life-philosophy to one of its critics. In this way, there may be a development in the understanding of the bond between human and animal existence. Ultimately, Ruin is exploring the ontology of being-in-the-world by comparing its different modalities. And in chapter nine, “Heidegger’s Race,” Laurence Paul Hemming puts into light how Heidegger conceived race in relation with how it is understood in Western thought.

Furthermore, in chapter ten, “Dasein and Intersectional Identity,” Tina Fernandez Botts radically inquired into the similar features between Heidegger’s concept of Dasein and the idea that personal identity is intersectional. Additionally, chapter eleven, “Nativity vs. Mortality: Turning Heidegger Inside Out,” Anne Granberg focused on Arendt’s position on the human, which is not constricted to either the individual person or the collective totality but on the in-between. Penultimately, in chapter twelve, “Having Some Regard for Human Frailty: On Finitude and Humanity,” Katherin Withy argues that having proper regard for finitude allows for manifestation of the best of humanity. Consequently, such finitude rests on humans as being-amidst-entities and being-with-others. Finally, in chapter thirteen, “Dwelling after 1945: Heidegger among the Architects,” Tobias Kielsing elaborated on Heidegger’s concept of Dwelling, which took place after 1945 and is closely related with his work *Letter on Humanism*.

There are many reasons on why this volume should be considered by both Heideggerian scholars and students of philosophy alike. This volume contributes greatly in the understanding of the relation between human being and Dasein. The various works of Heideggerian scholars have been able to do this by inquiring on the different aspects that constitute humanity such as birth, death, interpersonal relationships, identity, world, etc. Consequently, this volume did not only furnished Heidegger’s thought and provided insights on human situations but also showed the proximity between man and Dasein as seen in Chapters 1, 2, and 4 to cite some. In relation to this, the contributors have been able to extend what Heidegger intended in his works, which is to provide an understanding of what it means to be a human being. Hence, there are various chapters in this volume that heavily relied on *Letter on Humanism* such as Chapters 5, 6, 11, and 12. Similarly, in Chapter 13, the critique of Heidegger on calculative thinking as presented in *Letter on Humanism* served as basis on the proposition of Kielsing that the concept of dwelling may have been considered as Heidegger’s contribution to a philosophy of architecture.

This volume does not hesitate to put into question Heidegger’s concepts and thoughts as evident in the various chapters, which often starts with a controversy or unsettled matter on Heidegger and is contrasted with other concepts and trends that are part of the domain of man. Coincidentally, it invites scholars and readers alike to visit constantly Heidegger’s prominent later writings specially his *Letter on Humanism*. This volume also presents the limitations of the human being, for “while being the disclosive space of manifestation, [it] has never been the measure of all things.” (p.177) As such, the privileged position of man has

its own demarcations. In relation to this, it is mentioned that “*man is not the ‘lord of beings’ but ‘the Shepherd of Being.’*” (p.205, emphasis mine) This encapsulates the priority of Being over the human being [Dasein]. In this way, the human being [Dasein] is receptive to Being and should never impose on Being as what has persisted during the time of Heidegger and even at the current time of technological advancement. This receptiveness is what attentiveness to Being really mean. In Heidegger’s language, this is how thinking takes place.

Ultimately, this book implicitly elucidated the continuity of Heidegger’s thought – a continuity which has countless turns, always treading in an unfamiliar path that is cleared along the way. This just proves that Heidegger’s position on *thinking*, which he himself exercised, leads to a journey that does not have a definite end, but merely stops, since Being will continuously unveil in time. In the same vein, human beings are encouraged by this volume to engage and dive into the endless questioning circulating his existence. As a thinker, the human being is invited to set out on this journey – which is both his alone and at the same time shared with other *existence*.

**Reynante Labao**

