



Book Reviews / Buchbesprechungen

Igor Eterović

Philosophy and Bioethics of Mountaineering [Filozofija i bioetika planinarenja]

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Igor Eterović, associate professor at the Department of Social Sciences and Medical Humanities, Faculty of Medicine, University of Rijeka, is a philosopher by profession, particularly interested in Kant's philosophy. He is the author of a number of scientific papers and the monograph *Kant and Bioethics* (2017). He is also a passionate mountaineer who combined his life interests in a book *Philosophy and Bioethics of Mountaineering*.

The central thesis of the book is that it is both possible and necessary to establish a philosophy of mountaineering. The author argues that the bioethics of mountaineering derive from this philosophy, making philosophy and bioethics the key areas within which mountaineering is examined. Both topics are stimulating and provocative, and the author explores this uncharted territory throughout the book. However, as expected, he also encounters certain obstacles. One significant challenge is that people have been mountaineering for centuries, and for many, this activity is an integral part of their personal philosophy of life. This makes the experience of mountaineering deeply subjective and intimate. To establish a philosophical discipline – towards which the author appears to be leaning – it is necessary to distil these subjective life philosophies to a common denominator and incorporate them into a broadly yet logically structured philosophy of mountaineering. This requires an initial effort to clarify the terminology related to mountaineering. The greater challenge lies in defining the subject of the philosophy of mountaineering, transitioning it from intuitive

understanding and assumed concepts into a domain of clear, well-defined content, potentially leading to a precise definition.

Regarding the foundation of the philosophy of mountaineering, the author aligns it with the philosophy of sport. He explores ontological, epistemological, and ethical issues related to mountaineering, treating it as a non-competitive “natural sport”. A significant portion of the book is dedicated to arguing that mountaineering is a natural sport. The initial thesis defines mountaineering as “a form of social practice that necessarily includes some form of movement in the mountainous landscape” (p. 26). In explaining this thesis, the author references conceptual definitions from the philosophy of sports, particularly Suits' descriptions of sports and games. While many would intuitively agree that mountaineering is a kind of sport, some mountaineers and sports philosophers disagree. Aware of these challenges, the author advocates for a more precise definition of mountaineering as a natural sport, based on the unique relationship between mountaineers and nature. This specificity is examined through various encounters between mountaineers and nature, which the author meticulously discusses in the second part of the book, covering terminology and categorization of mountaineering activities (pp. 85–158).

In the third part, “The Nature of Mountaineering” (pp. 159–198), the author further establishes mountaineering as a type of natural sport. He highlights the works of Kevin Krein and Leslie Howe among the limited relevant literature. The author notes that analysing mountaineering as a natural sport requires a philosophical examination of the body and embodiment, as well as the concept of flow. This aspect is particularly intriguing, and it is commendable that the author revisits the issues of embodiment and flow in a later chapter. Fully aware of the provocativeness of establishing a philosophy of mountaineering and categorizing it as a natural sport, the

author leaves no ambiguity, clearly expressing his thoughts and precisely defining key terms.

The fourth part of the book is dedicated to knowledge and cognition in and about mountaineering (pp. 199–260). It highlights themes such as the mountaineer's identity, the experience of sublimity, and the autotelic nature of mountaineering. The author adds a moral dimension to the discussion of mountaineer identity, explaining that the complex ethos of mountaineering is part of its ethical tradition and culture. It's unsurprising that, as the book reveals, alpinism is included in the UNESCO list of intangible cultural heritage. In this chapter, the author also provides aesthetic insights into mountaineering, from the aesthetic experience of the mountains to the feeling of sublimity.

The fifth part (pp. 261–315) focuses on the ethics and bioethics of mountaineering. It begins with discussing virtues and values, framed by questions about mountaineers' attitudes towards themselves, others, and the environment. The author emphasizes resilience as a unifying virtue encompassing qualities like self-control, courage, persistence, and emotional stability. His arguments for creativity as a "potential cardinal virtue of mountaineering" (p. 287) are particularly interesting. The book also discusses ethical guidelines and codes of conduct for mountaineers (e.g., Leave No Trace) and examines the role of mountaineer schools in Croatia. The final section describes the bioethics of mountaineering, emphasizing respect for life and advocating an interdisciplinary, even extra-academic, approach to life's problems.

In summary, the author aims to establish an academically rigorous sub-discipline of the philosophy of mountaineering, moving away from the subjective life philosophies of mountaineers. This complex task can only be achieved by a strict academic philosopher for whom mountaineering is an integral part of his life. Such a combination of intellectual curiosity, formal philosophical education, and strong inner drive is evident in this book. The work is undoubtedly scientific, characterized by rigorous argumentation, self-criticism, precision, and a burst of enthusiasm atypical for academic works, which is a welcome addition.

Ivana Zagorac

Hans Blumenberg, Hans Jonas

Briefwechsel 1954-1978 und weitere Materialien

**Hannes Bajohr (ed.),
Suhrkamp, Berlin 2022**

The first personal meeting of the philosophers Hans Blumenberg (1920–1996) and Hans Jonas (1903–1993) took place in the summer of 1953, on the occasion of the XI. International Congress of Philosophy in Brussels, Belgium. Blumenberg gave a lecture on "Technology and Truth" (p. 17), Jonas on "Motility and Emotion. An Essay in Philosophical Biology" (p. 17). In 1954, in the wake of this conference, now 70 years ago, a correspondence began that was to last until 1978 and then came to a halt. The last personal meeting took place in 1976.

Hannes Bajohr, who in 2017 presented a dissertation thesis on Blumenberg's philosophy of language, edited this correspondence between Blumenberg and Jonas at Suhrkamp Verlag, together with further material from Blumenberg's literary estate. Of the here collected letters, 31 were written by Blumenberg, 24 by Jonas, 4 were written by the latter's wife, Lore (1915–2012). The letters come from *Deutsches Literaturarchiv Marbach* where Blumenberg's estate is stored, as well as from the *Hans Jonas Archiv* of the *University of Constance*. The here presented, almost complete correspondence (two letters by Jonas are missing) is also supposed to be made accessible to the public in the context of the *Hans-Jonas-Gesamtausgabe (Vol. V/2)*, which will be published by Rombach-Verlag resp. Wissenschaftliche Buchgesellschaft (WBG). In the past, as this volume demonstrates, private correspondence was an important part of academic life. While today, even among academics, most correspondence is conducted via e-mail and the various channels of social networks rather than by letter, the texts presented here provide an insight into the collegial relationship between two outstanding thinkers of the twentieth century, into German cultural history and, last but not least, into university politics.

"I would like to thank you very much for your active interest", Jonas writes to Blumenberg from Ottawa on 8 April 1954. And he continues: "You are one of those powers working which make me a German author once again." (Letter 2, p. 21) It is Blumenberg who again and again shows great commitment when it comes to courting Jonas, who is 17 years older than the former, and who attempts to build a