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being, whereas intuition is related to the *objective* aspect" (51). Furthermore, "action is the person's active relating to the things [beings] in the world through the body. In contrast ... the self comprehends *passively* the state of things in the world through the intuitions of bodily sense ... Acting and intuiting are moments in an active-passive relational circuit between the body and things in the world-space" (51-52). Thus, in one stroke, the schism between action and knowledge, a problem which besets the traditional dichotomy of body and mind in western thought, is obviated. The notion of acting-intuition leads to an integrated theory of knowing and acting which is closer to lived experience. Equally importantly, it is also emphasized that the unity of mind and body is not to be regarded as a given. On the contrary, the harmony of body and mind is an achievement towards which the individual must strive. The purpose or goal of an individual's life is to cultivate the unity or harmony of mind and body which will be reflected in each of his or her actions as the skill or "one-pointedness" that can only derive from such a unity. It is for this reason that the practice of art has a special relevance to philosophical or spiritual cultivation. Significantly, "whereas Western aesthetic theories usually focus on the form and style of the completed artwork, the Japanese tradition has most often emphasised the form and style of the creative act itself" (9, note). Clearly, "the very modes of thinking about artistry arose through the influence of Buddhist cultivation theory" (99).

In his treatment of modern Japanese philosophers in Part 1 of this book, Yuasa has recourse to contemporary European philosophy to explicate and complement the theories he is expounding, since the philosophers he discusses were open to these influences to a greater or lesser extent. But, in keeping with his salutary

caution, he does not use western philosophical concepts to extrapolate the theories of traditional Japanese philosophers. In dealing with the cultivation theory of the philosopher Kukai (774-835), for instance, Yuasa appropriately draws upon the Indian theory of *Kundalini Yoga*, the development of which was contemporaneous with that of Kukai's philosophy, and it is reasonable to believe that it was available to him.

Both in terms of its content and approach, Yuasa Yasuo's *The Body* is a significant contribution to comparative philosophy.

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Political Studies

CONDEMNED TO REPETITION: The United States and Nicaragua. Robert A. Pastor. Princeton: Princeton UP, 1987. Pp. xvi + 392. \$24.95.

The call of public office is not one university professors respond to in equal measure. For some, no bait can entice, let alone capture. To others, the opportunity to leave behind unspectacular academic routines for the glamour of government decision-making is a major career distraction. Many who respond to the call, however, find their "off-campus" engagement short-lived, the drama and excitement of what C.P. Snow called "the corridors of power" soon replaced again by the humdrum of normal professional duties. What does one do after such an experience? Write about it, of course, as Robert Pastor has done. Pastor served as the Director of Latin American and Caribbean Affairs on the US National Security Council under President Carter from 1977 to 1981. Pastor levels with his readership at the outset. He observes that (xii): "the advantage of having participated in

a policy often carries with it the disadvantage - from a scholarly standpoint - of having a stake in defending that policy. Although this book describes and explains the policy, it also tries to avoid defending it." By adhering closely to established canons of critical judgement, Pastor succeeds in producing a study that is truly "neither a memoir nor an apology for the Carter Administration's actions" but is instead an insightful treatise on how us foreign policy towards one country, Nicaragua, has been erroneously formulated for more than a century.

Pastor begins, in Part One, by summarizing key events and circumstances in Nicaraguan political life, especially us involvement and intervention, prior to the inauguration of President Carter in 1977. There is little information here that is either new or interpreted differently. The stage is simply but effectively set for the more elaborate and original discussion that follows. In Part Two, Pastor examines at length the "succession crisis" of 1977 to 1979, during which time Somoza and Somocistas in Nicaragua were replaced by Sandinistas and Carter's "human rights" policy experimented with as a new guiding principle for us dealings with Latin America. As one who observed the situation first-hand and advised how to deal with it, Pastor plays astutely to his strengths by reconstructing in detail the process whereby Carter delayed acting against the Somoza regime only to find himself afterwards supporting the Sandinistas, but from the weakened position of a protagonist who has done too little too late. Part Three documents Carter's unsuccessful attempts to influence the direction of the Sandinista Revolution, culminating in January 1981 with the decision to suspend us aid to Nicaragua. Carter's efforts are then contrasted with those of the man who succeeded him. The Reagan years represent a different kind of failure, but a failure nonetheless.

Pastor concludes, sadly but realistically, that everything unfolded so as to guarantee unnecessary loss, however defined, for all parties concerned.

As a scholarly synthesis of us foreign policy towards Nicaragua during the Carter years, Pastor's contribution reads throughout with a substantive, definitive air. Elsewhere (*The Atlantic*, July 1982) Pastor has written perceptively about the psychological dimension to understanding why the us behaves towards Central America the way it does. It would have been refreshing, amidst the endless chatter about us economic and security interests in the region, if Pastor had reworked his views on this issue so that they figure more directly in his analysis. In September 1978, 10 months before the Sandinistas overthrew Somoza, President Omar Torrijos of Panama remarked: "The crisis in Nicaragua can be described as a simple problem: a mentally deranged man with an army of criminals is attacking a defenseless population. This is not a problem for the OAS. What we need is a psychiatrist." The remnants of that army are the *contras* President Reagan regards as the "moral equivalent of our founding fathers." Much has changed in Central America over the past decade, but the need for a psychiatrist remains, both there and in the White House. If George Bush is to improve on the work of his predecessors, he must begin by convincing Americans of the need to think differently about their neighbours to the south, to function psychologically so as to bestow on the people who live there the same fundamental rights us citizens take for granted at home.

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HARD BARGAINS: My Life on the Line. Bob White. Toronto: McClelland and Stewart, 1987. Pp. ix + 390. \$26.95.