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馬里旦哲學與當代生活世界專題

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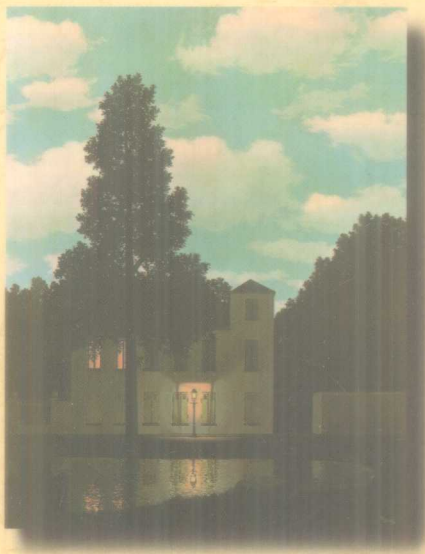
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導言：馬里旦哲學與當代生活世界專題

黃筱慧

東吳大學哲學系副教授

本期的專號為：馬里旦哲學與當代生活世界。之所以編輯此一專題，我們誠摯地想為二〇〇四年十二月於輔仁大學哲學系所舉辦的「馬里旦自然法的形上學基礎」羅光講座，完成具有延續性與發展性的論述與探討。馬里旦的生活世界涵蓋了歐洲與美洲的文化與轉承，對許多今日在北美地區的許多研究其思想的學者而言，馬里旦的哲學具有一種深刻但平易的當代性。他的哲學理念對人權與自由這兩個深具當代性的主張，有著指標性的作用。

因此我們的設計與篇章編排亦特別由「今日」，走向馬里旦的思想與理論。再以一篇哲學應用的論文完成本期的專號。此一有如詮釋學的迂迴與轉向設計，期盼可透過對屬於我們的與當下的一種引導，使讀者進而閱讀馬里旦。

北美地區之馬里旦學會具有特定對馬里旦哲學有興趣的穩定會員，在與美國與加拿大的學會接觸過程中，例如於二〇〇〇年於美國參加美國馬里旦學會在聖母大學舉辦的年會(American Maritain Association, annual meeting and conference, 2001/10, Notre Dame University, South Bend, IN, USA)，二〇〇二年在普林斯頓大學參加該年研討會(Princeton University, 2002/10, Princeton University, Princeton, NJ, USA)，與二〇〇一年加拿大馬里旦學會哲學年會(2001 CPA Congress, Laval University, Quebec, Canada)，我深感其思想對人與哲學，社會的影響非常深遠。本期我們特別邀請在二〇〇四年來台主持輔仁大學羅光講座之 William Sweet 教授¹針對馬里旦與今日的面向，發表第一篇論文，闡釋其思想與的當代聯繫。第二篇我們邀請美國馬里旦學會前任主席 Alice Ramos²教授撰寫「人的理智與征服自由」有關自由的問題。這一個面向對於釐清馬里旦的思想為何在美加地區深受重視與探討有指標性的意

¹ William Sweet 教授為加拿大聖方濟薩維諾大學，哲學系教授兼系主任(Professor, Department of Philosophy, St. Francis Xavier University, Canada,)，與哲學，神學，與文化傳統中心主任(Director, Center for Philosophy, Theology, and Cultural Traditions)。亦為現任加拿大馬里旦學會主席(President, Canadian Jacques Maritain Association)。

² Alice Ramos 教授為紐約之聖約翰大學，哲學系教授(Professor, Department of Philosophy, St. John's University)，亦為前任美國馬里旦學會主席(formal President, American Maritain Association)。

義。第三篇我們在完成迂迴於當代以研究馬里旦的目的後，將回到對馬里旦哲學之根基的研究，將由William Sweet教授，撰寫其自然律思想中，有關形上學與知識論基礎的建立，並以嚴格的論證提供吾人思考與研討。

本期的三篇由諸作者專門為本期的專號，特別撰寫的稿件，本期完整地分別請輔仁大學哲學系高凌霞教授，輔仁大學哲學研究所博士班李佳馨同學，與我本人分別譯為中文。此一主要目的即在為華文世界解讀哲學的雙語性，與對比性提供一點貢獻的心意。以期讀者可於文字間聆賞文化與書寫的迴盪與言外言中的文化融合之共鳴。

本期在馬里旦之哲學應用的主題上，特別邀請在台灣研究醫學與照顧中的哲學面向具有深刻且大量專著的元培大學通識教育中心的蕭宏恩教授撰寫如何可由馬里旦存有直觀的思想，處理護理的靈性照顧問題。這是一個極為深刻的哲學應用的貢獻。配合前文之自然律思想中的形上學與知識論的基礎，當代吾人如可強化此一深度但維持專業的哲學理論應用，筆者個人認為為哲學在台灣應該走的一條深具文化現場性與人文主義全面性的研究。因為全世界的人均有面對被照顧與思考照顧人的哲學與靈性的機會與可能。此一面向對人類與哲學可以作一極深的連結。

本期亦安排了一篇書評，兩份相關圖書資訊。由輔仁大學博士班林裕倉同學撰寫的《面臨抉擇的教育》³一書可為當今台灣的現境與危機思考與研究。本期並推薦有關當代與此研究深具相關性的人權專書資訊，與將於二〇〇六年出版，為聖母大學之馬里旦全集作品之第六冊，由William Sweet教授針對形上學，道德哲學與一份現今只以義大利文書寫的馬里旦作品整理出版。由於此有對研究之指標作用，故本期亦特別於其出版前夕介紹此書。

台灣當代對哲學的教育與研究，有其華文的耕深性，與特殊的對中國古有社會與文化的原生教化，國際研究視野的重整性，筆者認為往往由國際研究者與團體的接觸與互動後，更加深吾人想聯合台灣哲學同好，將西方哲學，由其是其中的基督教哲學足以突顯中國人的士林望重的哲學理由重新放回我們的世界，加以研究與比對，馬里旦一生都是一個虔誠的天主教徒，他的哲學使北美地區的馬里旦學會至今仍每年主辦長達數天的研討會，期望將其思想與人生，完整地呈現給當代美加地區的讀者。這一現象即可為筆者為何期望編本期專號做一證明，筆者相信如本期的結合這幾位國際性與台灣本地的研究者的合作，日後可連結到還有很多其他的對馬里旦有研究，而本期尚未完全邀請與聯繫的學者們，本期只是開始與拋磚，我們深刻

³ Jacques Maritain, *Education at the Crossroads*, (New Haven, CT: Yale University Press, 1971) .

地希望未來可有更多的工作繼續著，透過對馬里旦的研究，而啓發台灣的華文與外文研究者對當代今日，自由與人的理智，哲學的形上與知識，與對存有直觀的一種深度基督徒的哲學之愛與應用，最後我們更深刻期待未來，有其他的同好，依此專題，延續研究馬里旦與當代生活世界的關係。

稿 約

一、本刊以哲學研究與文化傳承為宗旨，致力於溝通中西文化之觀念，以提昇我國人文學術思想為目標，並促進國際間哲學研究與文化交流活動，增加對中國思想、文化的了解與欣賞。

二、本刊兼收學術專論與一般文化評論（從哲學、文化觀點來討論經濟、社會、政治、教育、藝術、宗教各方面的理論與實際問題）文字，本刊對於投稿稿件擁有首刊權，若經查証一稿多投，逕予以退稿。

三、本刊之學術專論包含以下各項部分：

（一）專題：由輪值專題主編主動邀稿為主，亦歡迎讀者自行投稿。專題企劃將在本刊各期預告編輯方針並公開徵文。（字數以 8000 字至 12000 字為原則）

（二）專題對話：歡迎讀者對前一期已發表之專題文章提出評論、建議，同時一併刊出原作者的回應文。（字數以 3000 字以下為原則）

（三）一般論著：以哲學專業研究者自由投稿之哲學研究論文為主。（字數以 8000 字至 12000 字為原則）

（四）青年哲學：以攻讀碩、博士學位之研究生之研究成果為主。稿件必須附有教授詳述推薦理由之推薦函。（字數以 8000 字至 12000 字為原則）

（五）專欄：包括書評與學界消息

1. 書評：本刊接受中外專業哲學書籍之評論，來稿請就近三年出版之哲學書籍撰寫評論。（字數以 3000 字為原則）

2. 學界消息：本刊接受介紹國內外學術動態之報導。（字數以 3000 字以下為原則）

本刊歡迎投稿以上各部分之稿件以中、英文同時投稿，本刊編輯部保有選擇單獨刊出中文稿或合併英文稿之權利。

四、本刊亦接受國外專業哲學研究論文之中文譯稿，來稿請詳細注明原書或原文期刊及其使用文字名稱、作者姓名以及出版時地，並請附上原文及原版權所有者之同意書。

五、凡投稿本刊之稿件必須依照本刊論文格式撰寫，內容應包括：中、英文之文章標題、內容摘要（三百字以內）與關鍵詞（十個以內），正文，以及註腳、參考文獻等。

六、凡投稿本刊請附作者簡歷及通訊方式，倘作者職銜及通訊方式改變，亦請即時告知本刊編輯部。

七、投稿本刊稿件一律經由本社外審程序審查，經審查通過者予以刊登。又作者須於稿件通過審查後填寫本刊作者資料表。投稿一律以真實姓名發表。

八、凡投稿本刊稿件必須同時附有書面資料與電腦打字磁片。本刊亦接受電子郵件投稿，唯仍須寄來書面稿件，以供校對之用。

九、作者同意稿件一經刊出，其著作財產權即讓與給哲學與文化月刊雜誌社，但作者仍保有著作人格權，並保有著作未來自行集結出版、教學等個人非營利使用之權利，但請註明原載於本刊之刊期頁次。稿件一經採用，除致贈稿費外，另贈本刊當期期刊一本及論文抽印本十份。

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Maritain Today

William Sweet

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Since the Second Vatican Council, philosophy has not had an easy time in seminaries, Catholic colleges and universities, and in society as a whole. In North America at least, philosophy programs have been closed, obligatory philosophy courses for a university degree have been reduced or abolished, and the requirement that candidates for the priesthood have a strong major in philosophy has been virtually abandoned.

Of course, philosophy professors have often only themselves to blame for this. Many philosophy courses preach relativism, or have become platforms for ideologies or, at best, are concerned only with ‘abstract’ matters in the worst sense, and are remote from and irrelevant to the concrete concerns of daily life. Philosophy certainly no longer commands the respect and authority it once did. As one scholar has quipped, philosophy has moved from being the handmaid of theology to the scullery maid of the social sciences.

The late Pope John Paul II’s encyclical, *Fides et ratio* (Faith and Reason) has been seen by many as a response to this—reminding Catholics and indeed all Christians of the importance and value of philosophy in ‘faith seeking understanding.’ And, as many commentators have noted, in *Faith and Reason*, John Paul presented us with a list of “figures such as John Henry Newman, Antonio Rosmini, Jacques Maritain, Etienne Gilson and Edith Stein and, in an Eastern context……Vladimir Soloviev, Pavel Florensky, Petr Chaadaev and Vladimir Lossky”(section 74)—men and women who have used philosophy to pursue the truth and to understand better some of the profundities of faith.

In this list of philosophers and philosophies that the late Pope recommended, several figures stand out. But one of the most influential—if not the most influential—in 20th century Catholicism, is the French disciple of St Thomas, Jacques Maritain. And, despite a lull in interest in Maritain’s work shortly after his death in 1973, more and more philosophers are turning again to his work and his ideals for inspiration and insight.

Photographs of Maritain, even in his old age, reveal a cultured and handsome man, with a full head of hair and piercing eyes. But they also show a person of both sensitivity

and spirit. And we find these characteristics of spirit and rigor, but also sensibility, in his voluminous essays, articles and books. Maritain was a controversial figure for almost three-quarters of the twentieth century, from his early writings defending religion against scientism and modernism, to his late essays meditating on the consequences of the changes inaugurated by the Second Vatican Council. He was also a man of humility. He and his wife, Raïssa, share the same tombstone, but it is her name that dominates. His name appears in small characters in the lower right hand corner, scarcely visible from a distance.

Maritain was a man of range and depth. He counted among his acquaintances some of the greatest literary, cultural, and philosophical figures of the century, such as Georges Bernanos, Jean Cocteau, Henri Bergson, Maurice Blondel, Etienne Gilson, Georges Rouault, Gabriel Marcel, Emmanuel Mounier, and Eduardo Frei. And his philosophical views made a deep impression on his contemporaries, including Edith Stein, General Charles de Gaulle, Paul VI—and, of course, the late Pope.

What do philosophers today find so attractive about Maritain and his writings? He is still most widely known for his writings defending human freedom, Christian democracy, and rights, and on the development of the United Nations Universal Declaration of Human Rights. But Maritain's work covers a remarkable range—religion and faith, education, metaphysics and epistemology, aesthetics, the philosophy of nature, and ethics and political thought. But there is more than the breadth and depth of his work that draws people to read him. Maritain's life reflects, in many ways, the situation that people today find themselves in. You could say that, in several respects, he is a man of our times as well of his own time.

Maritain was born into a secular and secularizing French society, well-insulated from material needs, and his early years were spent in an environment where science and technology held a special place. Maritain's early studies were in the sciences—specifically, biology—and his teachers reflected the scepticism and positivism typical of the age. But Maritain was struck by the aridity of a positivistic view of the universe. In fact, he was so struck by this that, at the age of 21, he and his young fiancée, Raïssa, vowed to commit suicide within a year if they were not able to find something that might give meaning to their lives. The Maritains found that answer, first, through their friend, Léon Bloy, who led the Maritains to the Catholic Church and, second, through the philosophy of St Thomas Aquinas—to which Jacques Maritain devoted the rest of his life, bringing it to bear on

twentieth century issues.

Maritain's early arguments against the narrowness of scientism and positivism remain powerful today in the face of the challenges of radical subjectivism, ideologies, and 'post modernism.' But Maritain also provided a positive philosophy as well. Against scepticism and scientism, he defended 'pre-philosophical' and rational approaches to God, and emphasised the legitimacy and objective value of mystical knowledge. He was a loyal defender of the Church, and throughout his life defended his faith and his commitment to human dignity.

What adds to the weight of Maritain's insights is that he brought the perspective of an outsider to bear on many of the issues he addressed. As a convert to Catholicism, as a Catholic in a secular France, as a Frenchman in political exile in America, as a defender of freedom during a period of the spread of totalitarianism, as a scholar in the political and diplomatic arenas, and as an essayist and political activist in the academic world, he often understood his opponents' perspective more than they did themselves. And even if some of Maritain's writings address philosophers long dead and are in an language that sometimes sounds strange, his confidence in the truth and his bold realism are inspiring.

So it is not surprising, then, that, over 30 years after his death, Maritain's work is still being read. In fact, his work is in the midst of a revival—and the revival is world-wide. There are Maritain Associations in countries as far away as Senegal, Chile, and Australia. With the breakdown of totalitarianism in Europe since 1991, associations devoted to the study of Maritain's work have also been established in a number of countries of the former Eastern block.

North America is no exception to this revival. For almost three decades, since 1977, the American Maritain Association has met annually. There is a Canadian association as well that meets twice a year and which publishes an annual journal, *Maritain Studies*, that discusses such themes in Maritain's work as the nature of the person, the natural law, the uses of reason, the approaches to God, and the challenges of modernism and post modernism. These associations—and their counterparts abroad—have grown and flourished, attracting scholars who are far too young to have read Maritain during his lifetime, but who have been impressed by his integrity and seriousness of his thought. At a recent meeting of the American association in Berkeley, a group of young graduate students—none older than 30—not only served as local organizers, but gave talks and

organised a round table on Maritain's aesthetics and John Paul II's Letter to Artists, (April 4, 1999) .

One of the striking features of this interest in Maritain is that it attracts more than just university professors. Among the founding members of the Canadian association, in 1979, were university professors of history, psychology, education, philosophy, theology and literature. But they also included a member of the Canadian parliament, two university Presidents, a judge, writers, economists, senior civil servants, an ambassador, and a journalist!

Maritain's ideals and ideas still have an appeal beyond the colleges and universities. It is probably this which also sparked the founding of publications that focus on Maritain's thought. Since its inception, 20 years ago, the Canadian review, *Maritain Studies*, has acquired an international reputation. There are other Maritain journals, as well, in French and Portuguese. The American Maritain Association, in association with the University of Notre Dame and the Catholic University of America Presses, has published more than ten volumes to date on themes related to Maritain's thought. This renewed interest has led Notre Dame to undertake the publication of a new 'collected edition' of English translations of Maritain's books and essays.

But does this academic study of Maritain fit with the concerns of daily life? In a nutshell, yes. The work of Maritain scholars is a source for Catholic reflections on faith, culture, and politics. They translate Maritain's principles—which are just those of the *philosophia perennis*—into modern language, and draw on his ideas to address modern problems.

Let us consider the crisis in contemporary education in North America and western Europe. If we look at schools today, students don't know much—and sometimes teachers wonder what they actually do know. Teachers have little authority, and many have capitulated to the pressure to adopt 'student directed learning.' The model in schools and universities is empowerment, not the pursuit of knowledge or truth—or, it often seems, even basic literacy. And it is no surprise that schools are producing a generation of undereducated young people who unfortunately believe all the talk that says that they are the best educated in the history of the world.

Disciples of Maritain have some answers. Recently, philosophers from Canada, the United States, and Europe met in Ottawa, at the Canadian Maritain Association meetings,

on the theme of 'Maritain, Newman and the Crisis of Education.' These scholars looked to the genius of Maritain and of Newman, who recognized the value of the education of the whole person. For Maritain in particular, a basic college education that aims at a comprehensive background in the liberal arts not only had to include theology in the curriculum, but had to encourage students to aspire to supernatural wisdom. By looking at his books, *Education at the Crossroads* (1943) and *The Education of Man* (1962), these meetings bring into view the ideas and ideals that are part of our tradition, but which we sometimes lose sight of.

The English writer G.K. Chesterton once wrote that there is no more degrading slavery than to be a child of one's time. Maritain and those who study him remind us of the unfashionable view that education is a kind of self mastery and self discipline. And Maritain's approach to education condemns all merely pragmatist approaches and, particularly, early specialization. A university should "keep its essential character of universality and teach universal knowledge," and the kind of education that Maritain defends is a remedy for the atomization, cynical pragmatism, and the compartmentalization of modern life. How different schools, colleges, and universities would be today if the architects of modern education had followed Maritain, rather than Dewey, or Sommerville, or Peters!

Another example is the crisis of faith, the spread of nihilism, and the paradoxical rise of the subjective, new age spiritualities. Reading groups, conferences, and associations on Maritain's work have addressed how Maritain provides direction on these matters, too. Maritain rejects today's popular view that faith is not a matter of truth but just a matter of personal opinion—that it is not reasonable, and that it has no place in the public arena. Maritain, of course, supported freedom of conscience. But he was an ardent defender of the Catholic faith as well, and he defended it by exposing the inadequacies and limits of the infatuation with scientific method and the scientific reductionism of the age.

Against the post-modern suspicion of reason, the lack of confidence in the universality of truth, and the portrayal of the pursuit of reason as simply a grab for power, Maritain offers a defense of the understanding that faith seeks. But he does not overrationalize either. For Maritain's magnum opus, *The Degrees of Knowledge*, tells us that, in addition to purely scientific knowledge, there is connatural knowledge, philosophical knowledge, and the legitimacy of mystical knowledge. All these are involved

in coming to a real appreciation of the existence of truth and the role of reason. It is in Maritain, then, that time and again, readers—poets, thinkers, and moralists—can find a resource where we can avoid the extremes of the sterile and arid rationalism of scientism, and the irrationality of nihilism and extravagant sentimentality of new age spiritualism.

When anyone looks at politics these days, it is easy to be tempted into despair. Values are, at best, observed in the breach, and the drift towards self-indulgence in the name of freedom and liberalism, by politicians and the public, is pretty much the rule. In his politics, Maritain would likely have been described as a liberal—but his liberalism avoids today's preoccupation with the demands for rights without corresponding duties and without any awareness of the centrality of a common good. And it is just this kind of balance, where we can respect the dignity of the person, without being forced to believe that every individual whim has the force of a demand for a right, that readers of Maritain will find in his writings.

The key to Maritain's views on politics is his ethics—his personalism—and this is an ethics that we find throughout the work of the late Pope. Maritain's distinction between the individual and the person—recognizing that, as individual members of a community, we have social responsibilities, and yet, as persons, we have an absolute dignity—is probably more relevant now than when Maritain first articulated it in the late 1930s.

Two important texts here, in which he defends rights based on the principles of the common good and the natural law, are Maritain's *Man and the State* and *The Person and the Common Good*—and both have been reissued recently by the University of Notre Dame Press. Another book, Maritain's 1950 'Lectures on Natural Law', is just now being translated into English for the first time. Maritain argued that the dignity of the person and the common good are values best protected in a Christian democracy, and Christian democratic parties in Europe and Latin America still draw on Maritain's writings for inspiration.

Maritain's work serves as a guide to philosophers. And in reading and discussing it, their work, in turn, can be a source of inspiration and argument for all Catholics when it comes to reflecting on, understanding, and witnessing to their faith. One of the particular values of Maritain's work is that it is not parochial, but pluralistic, though not uncritically so. And so while Maritain draws on St Thomas, he also draws on writers such as John of the Cross. Its value is also that it reflects a willingness to encounter the world—both to defend the faith and to respond creatively to social change. And, most importantly, it is

realistic—both in its metaphysics and in its overall approach.

Maritain's approach to philosophy—one which draws on tradition in order to critically engage the world—reflects a positive response to ways of addressing the contemporary philosophical view. It is not, as one cynical Toronto Jesuit put it, a 1950s philosophy that the Vatican wants to force down the throats of theologians. (Of course, it may be true that even such a diet would still be better than the one that many theologians have been following.)

So while it has been a little more than 30 years since Maritain's death, Maritain's work is relevant today, just as it was at the beginning of the century when Maritain began to write. And you could say that those philosophers, clergy, historians, political scientists, and theologians who are carrying on Maritain's legacy are also carrying on a philosophical and intellectual tradition that reaches back to the beginnings of Christianity. By reading and studying Maritain's writings, they are bringing to light many of the important ideas that Maritain himself has drawn from the Catholic tradition.

What groups such as the Maritain associations and their journals and books provide is a deepening, extension, and development of Maritain's ideas. They call to mind some of the best ideas and most central values that define the Christian faith. It's also nice to meet people with whom one shares an intellectual and religious affinity.

John Paul II's encyclical on truth, *Fides et ratio*, called on men and women of faith to come to philosophy. The renewal of interest in Jacques Maritain that we see in the numerous associations, conferences, books and articles is an indication that it is a call that is already being answered.

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