

<前回・オリエンテーション>

A. テーマ：キリスト教思想の基本文献を読む

B. テキスト

Dieter T. Hessel and Rosemary Radford Ruether (eds.), *Christianity and Ecology. Seeking the Well-Being of Earth and Humans*, Harvard University Press, 2000. コピーを用意する。

C. 成績などについて

- ・平常点による。受講者には、数回の発表担当を課するが、その発表内容と、毎回の演習への参加度とから総合的に判断する。キリスト教学専修の学部生は授業期間中に、卒論発表を行う。
- ・参考文献：授業中に紹介する。
- ・受講生には、キリスト教思想に対する関心と積極的な授業参加（参考文献による復習を含め）を期待したい。質問は、オフィスアワー（火3・木3）を利用するか、メール（アドレスは、授業にて指示）で行うことができる。

D. 授業（予習＋出席・発表＋復習）の進め方

<導入：キリスト教思想と環境論>

(0) 環境論の神学と創造論——基礎的議論

2. リン・ホワイトの問題提起：聖書は人間中心主義か？

「地の支配」とは？ → 論争：パスモア、モルトマン、リートケ

3. 支配と王権イメージ

暴君的な専制君主（王は地上における神の代理）、諸部族の調停者（首位の貴族）

4. 人間の固有の使命としての支配、「地の僕」との相捕性 → 人間は何者か？

エデンの園の管理者・園丁、種の間利害の調停者

5. 「善悪の知識の木の実」を食べたことがもたらした結果としての地の搾取・破壊

カインとアベルの対立そして殺人、ノアの洪水

人間と自然との連帯性（グローバル化の意味）

6. 自然との関係をめぐる近代以前と以後における質的差異

7. 西洋がだめなら東洋、近代がだめなら近代以前、これで問題は解決するか？

アニミズムは世界を救うか？

科学技術と議論がかみ合うかという問題（対話可能性）、環境危機は近代世界の問題である。

8. 自然との共生のための前提

- ・欲望のコントロール（欲望の無制限の肯定でも、欲望の完全否定でもなく）
理論だけでなく、感性が問われている。
- ・正義と対話の精神 → 正義の基準自体が「対話」において明らかにされる。
- ・共に生きる世界のヴィジョンの共有 → 希望の組織化（高木仁三郎『市民科学者として生きる』岩波新書）

(1) **Dieter T. Hessel, Rosemary Radford Ruether,**

Christianity and Ecology. Seeking the Well-Being of Earth and Humans, Harvard University Press, 2000.

Preface (Lawrence E. Sullivan)

Series Foreword (Mary Evelyn Tucker and John Grim)

Introduction: Current Thought on Christianity and Ecology (Dieter T. Hessel and Rosemary Radford Ruether)

I. Creator, Christ, and Spirit in Ecological Perspective

II. Vision, Vocation, and Virtues for the Earth Community

- Christianity's Role in the Earth Project (Thomas Berry)
- The Human Vocation: Origins and Transformations in Christian Traditions (Theodore Hiebert)
- Christian Ecological Virtue Ethics: Transforming a Tradition (Louke van Wensveen)

Response to Louke van Wensveen: A Constructive Proposal (Steven Bouma-Prediger)

- No More Sea: The Lost Chaos of the Eschaton (Catherine Keller)

Response to Catherine Keller (Mary Ann Hinsdale)

- River of Life in God's New Jerusalem: An Eschatological Vision for Earth's Future (Barbara R. Rossing)

↓

「創造論から終末論へ」：1960～80年代→1980年代以降

(2) 聖書の創造論と環境：ヒーバート

1. Theodore Hiebert, *The Yahwist's Landscape. Nature and Religion in Early Israel*, Oxford University Press, 1996.

2. The Human Vocation: Origins and Transformations in Christian Traditions (pp.135-154)

旧約聖書のいわゆる二つの創造物語についての旧約学的研究に基づいて、まず、そこに現れた「人間の使命」（この世界・自然界における人間の使命）についての二つの像・見解・思想を明確化した上で、その使命の理解がキリスト教思想史においてどのように展開したかを概観する。

その上で、現代の環境危機に直面した状況での人間の使命を考える上で、聖書が提示する人間の使命のイメージがいかなる意義を有するかについて議論を行っている。

(3) 聖書の終末論と環境

A. キャサリン・ケラー

5. キャサリン・ケラー (Catherine Keller) の「もはや海はない—終末のカオスの喪失」(No More Sea: The Lost Chaos of the Eschaton. pp.183-198) の問題提起の意義。
6. キリスト教における *tehom* (深み・海、カオス) 恐怖症 (*tehomophobia*)

B. バーバラ・ロッシング (Barbara R. Rossing) 「新しいエルサレムにおける生命の川：地上の未来に対する環境論的ヴィジョン」

11. ロッシング：シカゴのルター派神学校の新約学の教授、ヨハネ黙示論解釈の専門家。
The Rapture Exposed. The Message of Hope in the Book of Revelation, Basic Books, 2004.

12. ロッシングの問題意識は、ケラーなどにおいて見られるように、黙示録を非環境論的であると解釈する（黙示録への懐疑論）のとは別の解釈の可能性、むしろ、ヨハネ黙示録を環境論者でフェミニストの新約聖書学者として積極的に読解することを目指している。この点で、まさにケラーとは対照的であり、両者の議論を読み比べることが有益と思われる。「黙示録の目的は人々に強く勧め勇気を与え、神の審判と救済を宣言し、希望と正義のヴィジョンをもたらすことなのである。」(207)

<講読で取り扱う論文>

III. The Universal and Particular in Ethics and Spirituality

- James A. Nash: Seeking Moral Norms in Nature: Natural Law and Ecological Responsibility.
Cristina L. H. Traina. Response to James A. Nash.
- Daniel Cowdin. The Moral Status of Otherkind in Christian Ethics.
- Cavin B. DeWitt. Behemoth and Batrachians in the Eye of God: Responsibility to Other Kinds in Biblical Perspective.
- Douglas Burton-Christie. Words beneath the Water: Logos, Cosmos, and the Spirit of Place.
- Peter K. H. Lee. A Christian-Chinese Version of Ecotheology: Goodness, Beauty, and Holiness in Creation.
Heup Young Kim. Response to Peter K. H. Lee
- Paul F. Knitter. Deep Ecumenicity versus Incommensurability: Finding Common Ground on a Common Earth.

IV. Toward Global Security and Sustainability

V. Christian Praxis for Ecology and Justice

* 環境倫理における「動物」

Willis Jenkins, Mary Evelyn Tucker and John Grim (eds.),
Routledge Handbook of Religion and Ecology, Routledge, 2016.

31 Animals (Paul Waldau) pp.294-303.

294/1 :

human animals' relationship to the countless nonhuman animals
interdisciplinary and multicultural approaches
humans' inevitable connections with other-than-human animals

294/2 :

This intersection, which is an essential feature of "our common home"
modern human' denial of their own animality / our better understanding of other animals

294/3 :

great diversity, openness, and a commitment to seeing other animals in terms of their actual realities

important contributions to broader intellectual currents and cultural movements

294/4 :

important role that religious analyses and scholarship add to perspectives on humans' multifaceted engagement with nonhuman animals

the idea of ethics-driven protection of nonhuman animals

Peter Singer

That animal protection has deep roots in religious traditions

Axial Age

294/5-295/1 :

academic study of religion deepens perspective on the human-nonhuman intersection

sociological studies of how commitments to such protection continue to prevail today in some religious communities

dismissals of animals outside the human species

/ high points of concern , Francis of Assisi, Albert Schweitzer

habitat protection, creation care, stewardship

295/2 :

Such features of modern religious practice, two claims

first, awareness of the religious roots, concern for other animals are vital part of the worldview and daily life of many indigenous and small-scale society religious traditions

a variety of religious traditions offer remarkable awareness of the ethically charged dimensions of the human-nonhuman intersection

295/3 :

second

295/4 :

Claims about the importance of modern religious and secular circles . . . have not only affected, but also been reciprocally nurtured by, perspectives now being developed in many subfields of our sciences and humanities

All three fields also have an ethical cast

humans must evolve "from conqueror of the land-community to a plain member and citizen of it".

Beyond human exceptionalism

295/5-296/1 :

much larger "macro" animals

humans frequently attempt to ignore all but their fellow humans,

"Whenever man forgets that man is an animal the result is always to make him less humane."

Exceptionalist tendencies in humans' self-evaluation of our importance to the universe
crystallized into a virulent human exceptionalism, a form of human-centeredness

296/2 :

Human exceptionalism ignores two fundamental facts

embedded in an unavoidably multispecies world / need a shared, multispecies community

Of great relevance is the science-based claim that healthy cognitive development in children is
retarded by removal of children from the natural world

Nature inspires creatively in a child by demanding visualization and the full use of the senses

animals were (and are) the path into categorical thought

Jacques Derrida

Scientific and empirical challenges

296/3-297/1 :

science-based claims about nonhuman animals great interdisciplinary power
since the 1970s

Many ancient people, Charles Darwin

the Western cultural world and its scientific establishment slipped into persistent
Cartesian-inspired denials of emotional capabilities in any nonhuman animals

Today in many scientific research precincts

297/2 :

profit-making business, denials of food animals' individual emotional needs

297/3 :

modern science subsequently confirmed that ancient views were often far closer to the truth than
were early modern doubts

297/4 :

dualistic schemes still dominate major modern institutions,
bastions of human exceptionalism

law, other public policy circles, all levels of education, mainline religious establishments,
economics-focused scholarship, the business establishment

297/5 :

the long history of paradigm-shifting discoveries

297/6 :

To insist that humility is needed as science goes forward

many advocates of Religion and Ecology and the Environmental Humanities have from the beginning embraced science-based viewpoints

297/7 :

by no means implies that science alone will suffice --- it will not, for informed empirical approaches to nonhuman animals are a necessary, not a sufficient, condition for making informed judgments about animals

298/1 :

our human languages • • • bewitch our minds and thereby create false illusions
human and animals

To realize our full human nature and to actualize our bountiful human caring abilities, we also need ethically sensitive, religiously perceptive, and cross-culturally aware understandings to grasp the profound ways in which each human is a citizen of a variety of nested communities

The "Anthropocene" question --- a segue from science to ethics

298/2 :

anthropocene: humans +new cf. Cenozoic: new + animal

one implication of choosing this new term

the first one whose world-altering powers can be compared to the asteroid or comet

they are the latest version of a long-standing pattern of rank human-centeredness

Anthropocene is a corollary of human exceptionalism

The Anthropocene and other animals

298/3 :

That nongeologists

two additional things about ourselves

First, seen to reflect our capacious ethical abilities

299/1 :

an undeniably ugly implication

Elizabeth Kolbert

299/2 :

Kolbert's concerns reveal an ethically charged backstory involved with any use of "Anthropocene"

299/3 :

Less than-careful uses of "Anthropocene," which risk celebrating the series of failures that have now produced measurable global destruction of living beings

nongeplogica; uses of the term

299/4-300/1 :

a multispecies world is needed for human flourishing, and would thereby promote the fully actualization of human potential.

300/2 :

Making choices in favor of a multispecies dose more than recognize the ancient roots of our connection and community with other animals. Taking responsibility for an inclusive rather than an exceptionalist future not only enhances our present capacities to care about both human and nonhuman others. It also gives us the chance to search out the full extent of our own animal abilities and create a tradition of realistic narratives about other macro animals' realities as individuals and as members of their own communities.

Religious and educational challenges

300/3 :

While only some segments of contemporary religious communities today emphasize animal protection, the budding field of Religion and Animals has shown that the number of religion-affiliated people concerned for nonhumans and their communities is now rapidly increasing.

300/4 :

The problems presented by the human exceptionalism rooted in today's educational establishment brings to mind Helvetius's suggestion that

they are made stupid by education

Care for others within and beyond the species line will be a sine qua non of developing robust education capable of nurturing responsible, plain citizens of biologically diverse local communities.

Conclusion

300/5-301/1 :

human roles, should be attempted

(1) (2) (3) (4)

301/2 :

The unassailable fact that compassionate concern for other animals, including a vibrant part of our moral universe make it evident why today there are many different cultural and political debates whether and how human as a collective might . . . extend our sense of community to the more-than-human world.

References