

第一部:自然の宗教哲学の構築を目指して第一章:自然の宗教哲学の構想とティリッヒの次元論**第二章:宗教言語と科学言語**2 - 1:問題状況2 - 2:隠喩論から見た科学と宗教**2 - 3:レトリックから見た科学と宗教****1.レトリック論再考**

(1)レトリック論の動向と背景

1.旧修辞学から、新修辞学へ

ロラン・バルト 『旧修辞学』(Roland Barthes, L'ancienne rhétorique, 1970)

グループμ 『一般修辞学』(Groupe μ, Rhétorique générale, 1970)

リクール 『生きた隠喩』(Paul Ricoeur, La métaphore vive, 1975)

première étude Entre rhétorique et poétique: Aristote

2.言語自体の文学的機能へ

The SBL(The Society of Biblical Literature) Parable Seminar, 1972

Semeia

Norman Perrin, *Jesus and the Language of the Kingdom. Symbol and Metaphor in New Testament Interpretation*, 1976

William A. Beardslee, *Literary Criticism of the New Testament*, 1969

3.人間論における言語・象徴問題

(2)レトリックと科学

宗教と科学の関係論についての「説得」の問題

エコロジーの神学において

1. Alan G. Gross, *The Rhetoric of Science*, 1990

問題

the possibility that the claims of science are solely the products of persuasion

the revival of a rhetoric that has as its field of analysis the claims to knowledge that science makes

Rhetorically, the creation of knowledge is a task beginning with self-persuasion and ending with the persuasion of others.

It is a spirit, however, that Aristotle holds firmly in check by limiting the scope of

rhetoric to those forums in which knowledge is unquestionably a matter of persuasion: the political and the judicial. If scientific texts are to be analyzed rhetorically, this Aristotelian limitation must be removed; the spirit of the first Sophistic must roam free. (3)

In a neo-Aristotelian rhetoric of science, the apparatus of classical rhetoric must be generally applicable;

The notion is not that science is oratory; but that, like oratory, science is a rhetorical enterprise, centered on persuasion. Instead of searching for exact correspondences, we must, as we proceed, achieve a general sense that the categories of classical rhetoric can explain the observable feature of scientific texts. (6)

レトリックの適用

Rhetoric applied to Scientific Texts

Stasis, Logos, Ethos and Pathos, Arrangement, Style

Regardless of surface features, at its deepest semantic and syntactic levels scientific pose requires an agent passive before the only real agent, nature itself. By means of its patterned and principled verbal choices, science begs the ontological question: through style its prose creates our sense that science is describing a reality independent of its linguistic formulations. (17)

Despite these strictures, tropes like irony and hyperbole do appear regularly on scientific reports, belying the alleged reportorial nature of these texts and underscoring their true, persuasive purpose. Although the official view is that metaphor and analogy have only a heuristic function, that they wither to insignificance as theories progress, tropes are central to the scientific enterprise, and never disappear altogether. In the *Origin of species*, for example, a central argument is the analogy between artificial breeding and natural selection. This analogy was not abandoned as the theory matured; indeed, it was the means by which the theory has been maintained and extended. Analogy is also central to the whole enterprise of experimental science: laboratory experiments are scientifically credible only if there is a positive analogy between laboratory events and processes in nature.

In sum, in science arrangement as an epistemological task, style as an ontological one. (18)

レトリックの革新

To practice the rhetoric of science, then, is to make the *Rhetoric* the master guide to the exegesis of scientific texts. To perform this task effectively, the *Rhetoric* must be updated.

neo-Aristotelian rhetoric of science

One central New Rhetorical concept useful in the analysis of science is the "universal audience," an ideal aggregate that can refuse a rhetor's conclusions only on pain of irrationality. The real audiences for papers in taxonomy and theoretical physics are vastly different in their professional presuppositions; nevertheless, all scientists attribute to imagined colleagues standards of judgement presumed to be universal: not in the sense

that everyone judges by means of them, but in the sense that anyone, having undergone scientific training, must presuppose them as a matter of course. (18-19)

the results of relevant modern thinkers

In rhetoric, Aristotle finds three persuasive appeals, three levels of rhetorical analysis. In an analogous fashion, the Russian formalist Vladimir Propp finds that the dramatic personae of fairy tales exhibit thirty-one functions exercised in seven spheres action; Freud divides the mind's functions into ego, superego, and id; Jürgen Habermas analyzes speech acts by means of their relationship to their validity claims, to their communicative functions, and to reality.

The incorporation of views as divergent as those of Propp, Freud, and Habermas into a neo-Aristotelian rhetoric of science necessitates the abandonment of strong ontological claims. (19)

2. レトリックと科学との分離(伝統的なレトリック理解)

プラトン:『ゴルギアス』『パイドロス』

アリストテレス:『弁論術』

エンテューメーマ(弁論術的推論)

学問的認識・推論と真理は、修辞学とは別の事柄である。

説得と真理との分裂

(3) レトリックと宗教

聖書学、とくにイエスの譬解釈に関連して

リクール: 隠喩による現実の再記述・拡張は、自己のあり方に影響を及ぼし、新しい行為を動機づける。三重のミメーシス(解釈学的プロセス)

認識・知と説得・行為との媒介に関わる

クロッサン: 生の脱形態化、形態転換、再形態化

知恵の教師イエスにおける転換的知恵

芦名定道 「宗教的認識と新しい存在」 『哲学研究』第559号 1993年

pp.33~72 京都哲学会

「キリスト教信仰と宗教言語」 『哲学研究』第568号 1999年

pp.44-76 京都哲学会

(4) レトリックから実践へ

1. Max Black, *Models and Metaphors. Studies in Language and Philosophy*,
Cornell University Press 1962

In order now to form a clear conception of the scientific use of "theoretical models," I shall take as my paradigm Clerk Maxwell's celebrated representation of an electorical field

in terms of the properties of an imaginary incompressible fluid. (226)

Here we might speak of the use of models as heuristic fictions. In risking existential statements, however, we reap the advantages of an explanation but are exposed to the dangers of self-deception by myths (as the subsequent history of the ether sufficiently illustrates). The existential use of models seems to me characteristic of the practice of the great theorists in physics. (228)

they worked not by analogy, but through and by means of an underlying analogy. Their models were conceived to be more than expository or heuristic devices. (229)

To make good use of a model, we usually need intuitive grasp ("Gestalt knowledge") of its capacities, but so long as we can freely draw inferences from model, its picturability is of no importance. (233)

2. シュヴァイツァーの「生の畏敬の神秘主義」

シュヴァイツァー：生の行程と倫理

Albert Schweitzer, *Kultur und Ethik. Kulturphilosophie 1923 (Gesammelte Werke in fünf Bänden, Bd.2 München)*

Die Tragödie der abendländischen Weltanschauung

Geschichte des Ringens um Weltanschauung zu finden

Weltanschauung, aus der allein tiefe und umfassende Kultur kommen kann

Welt- und Lebensbejahung (99)

Die Weltanschauung des Rationalismus ist optimistisch und ethisch.

In dem Maße, als die Weltanschauung des Rationalismus überholt wird, kommt der Wirklichkeitssinn zur Geltung, bis zuletzt, von der Mitte des 19. Jahrhunderts ab, die Ideale nicht mehr der Vernunft, sondern der Wirklichkeit entnommen werden und wir damit immer weiter in Kulturlosigkeit und Humanitätslosigkeit hineingelange. (123-124)

Gemeinsam ist beiden, daß sie elementare Ethiker sind. Sie betreiben nicht abstrakte kosmische Spekulationen. Ethik ist ihnen ein Erlebnis des Willens zum Leben. (291)

die Weltanschauung der höheren Lebensbejahung (301)

In vertiefter Welt- und Lebensbejahung bekunde ich Ehrfurcht von dem Leben.

(347)

Welt- und Lebensbejahung und Ethik sind in unserem Willen zum Leben gegeben.

(106)

Ehrfurcht vor dem Leben geht mein Erkennen in Erleben über.

Die Ethik wächst mit der Welt- und Lebensbejahung aus derselben Wurzel hervor. ...

Die Ehrfurcht vor dem Leben gibt mir das Grundprinzip des Sittlichen ein. (108)

der Glaube an die neue Menschheit

Eine neue Renaissance muß kommen. (114)

「生命の畏敬」の神秘主義

Das voraussetzungslose Vernunftdenken endet also in Mystik. Sich zu den

vielgestaltigen Erscheinungen des Willens zum Leben, die miteinander die Welt ausmachen, in der Gesinnung der Ehrfurcht vor dem Leben zu verhalten, ist ethische Mystik. Alle tiefe Weltanschauung ist Mystik. Das Wesen der Mystik ist ja, daß aus meinem unbefangenen naiven Sein in der Welt durch das Denken über das Ich und über die Welt geistige Hingebung an den geheimnisvollen unendlichen Willen wird, der im Universum in der Erscheinung tritt. (109)

Der Weg zur wahren Mystik

die Mystik der Ehrfurcht vor dem Leben (111)

Ehrfurcht vor dem Leben ist Ergriffensein von dem unendlichen, unergründlichen, vorwärtstreibenden Willen, in dem alles Sein gegründet ist. (347)

Ethik ist ins Grenzenlose erweiterte Verantwortung gegen alles, was lebt. (379)

ein neues, einzigartiges Solidaritätsverhältnis zwischen ihm und uns (389)

1 . Instinktive Ehrfurcht vor dem Leben ist in uns. (343)

2 . in Analogie zur Lebensbejahung, die in ihm selber ist,
mitzuerleben (356)

3 . Selbstvervollkommung / Hingebung

Hingebung an Leben aus Ehrfurcht vor dem Leben