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Symposium de Philosophie

VILLA CAVALLETTI

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SYMPORIUM de PHILOSOPHIE

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Réponses au Questionnaire

Sur 23 Questionnaires distribués, nous avons reçu 19 réponses (plus 2 réponses doubles: Japon et Zaire). Nous reproduisons ici le texte presque complet de ces réponses, en abrégeant seulement quelques réponses très longues, et en omettant les indications de plan d'études. Le texte complet des réponses et des pièces adjointes sera à disposition des participants au Symposium.

Sur chaque thème, on donne les réponses selon ordre traditionnel des Assurances, c'est-à-dire:

1. P. Emmerich CORETH, Innsbruck (Austria)
2. P. François MARTY, Paris (France)
3. P. Alfonso ALVAREZ BOLADO, Madrid (España)
4. P. José GOMEZ CAFFARENA, Madrid (España)
5. P. Frederick COPLESTON, London (Great Britain)
6. P. Bernard J. LONERGAN, Toronto (Canada)
7. P. Robert F. HARVANEK, Chicago (USA)
8. P. Arthur F. McGOVERN, Detroit (USA)
9. P. Tadeusz ŚLIPKO, Kraków (Polonia)
10. P. Henrique C. de LIMA VAZ, Rio de Janeiro (Brasil)
11. P. Julio TÉRAN DUTARI, Quito (Ecuador)
12. P. Gerardo REMOLINA, Bogotá (Colombia)
13. P. John de MARNEFFE, Pune (India)
14. P. Ignatius PUTHIADAM, Shembaganur (India)
15. P. Thomas Vincent DALY, Parkville (Australia)
16. P. Ludwig ARMBRUSTER, Tokyo (Japan)
17. P. Klaus RIESENHUBER, (Tokyo (Japan))
18. P. Franciscus DANUWINATA, Jakarta (Indonesia)
19. P. Meinrad HEBGA, Yaoundé (Cameroun)
20. P. Octave UGIRASHEBUJA, Kinshasa (Zaire)
21. P. Edouard DIRVEN, Kinshasa 'Zaire)

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I^ere Partie: Evaluation de l'état actuel

1. L'état actuel de la philosophie et des études philosophiques

Please describe briefly the present state of philosophy and of philosophical studies in your country or region: tendencies, schools, impact, importance given to philosophical studies, etc.

Describa, por favor, brevemente el presente estado de la filosofía y de los estudios filosóficos en su país o región: tendencias, escuelas, impacto, importancia dada a los estudios filosóficos, etc.

Pays de langue allemande

1.1 In der Philosophie herrscht ein weitgehender Pluralismus, daher auch die Gefahr eines Relativismus. Einige Grundzüge:

a) Die klassische Tradition der großen deutschen Philosophie von Kant und Hegel bis Husserl, Heidegger u.a. wirkt stark nach, sie bildet den Hintergrund auch heutigen Philosophierens und bewirkt, daß philosophische Problematik "präsent" ist, deshalb auch relativ viel Interesse findet, zur Auseinandersetzung herausfordert (vielleicht mehr als in manchen anderen Ländern). Darum hier auch die besondere Bedeutung des Philosophiestudiums, auch in der S.J.

b) Doch ist die Zeit der philosophischen "Schulen" vorbei. Das gilt nicht nur von der Neuscholastik, sondern auch vom Neukantianismus, Neuidealismus, auch von der Phänomenologie (als Schule), sogar von der Existenzphilosophie (die trotz ihres breiten Einflusses nie eigentlich eine "Schule" war). Jaspers ist lange tot (+ 1969). Der zuvor ungeheure Einfluß von Heidegger ist schon in den Jahren vor seinem Tod (+ 1976) bedeutend zurückgegangen. Dagegen wirkt Husserl in verschiedenen Formen der Phänomenologie weiter, heute fast mehr als Heidegger. Aber es gibt (anders als in früheren Jahrzehnten) keine großen Namen, die die Gesamtsituation der Philosophie kennzeichnen würden - wohl eine Folge der pluralistischen und demokratischen Gesellschaft, die sich auch geistig niederschlägt.

c) Etwa im letzten Jahrzehnt ist der Marxismus stark vorgedrungen. Nachdem man ihn schon lange - philosophisch, nicht politisch - für überwunden hielt, ist er auferstanden und hat starken Widerhall gefunden. Das gilt nicht sosehr vom klassischen Marxismus-Leninismus (Diamat und Histomat), der im Osten als Parteidoktrin starr festgehalten wird, aber geistig weithin erstorben ist und kaum noch überzeugen kann. Es gilt auch nicht (oder nicht mehr) von "humanisierenden" Neumarxismen, die im Osten aufgebrochen waren, aber politisch abgewürgt wurden. Es gilt aber (im deutschen Raum) besonders vom Neumarxismus der "Frankfurter Schule" (Kritische Theorie), die zwar als Schule auch kaum mehr besteht, aber in verschiedener Weise nachwirkt; doch scheint in den letzten Jahren ihr Einfluß merklich nachzulassen.

d) Auf der anderen Seite, zum Teil in scharfem Gegensatz dazu, steht das deutliche Vordringen von Sprachphilosophie und Wissenschaftstheorie, die besonders aus dem englischen und nordamerikanischen Raum her an Einfluß gewinnen: Sprachanalyse, Sprachlogik und eine, besonders an positiven Wissenschaften orientierte Wissenschaftstheorie und Methodologie, die zwar heute zumeist nicht mehr "neupositivistisch" fixiert sind, aber von Ursprung und Methode her einen (mehr oder minder) positivistischen, daher auch relativistischen Grundzug behalten. Hierher gehört in etwa auch der französische Strukturalismus, der aber im deutschen Raum zu keiner breiteren Wirkung kommt (sein Einfluß scheint soziologisch stärker als eigentlich philosophisch zu sein).

→ e) Zugleich vollzieht sich immer mehr eine Rückbesinnung auf den Menschen. Auf dem Hintergrund der heutigen Bedrohung des Menschen und seiner Welt stellt sich die Frage nach dem Menschen, nach seinem Wesen, nach menschlichen Werten, nach der Sinngebung des menschlichen Daseins in der Geschichte und der Gesellschaft, nach ethischen Werten, nicht so sehr individuell, sondern sozial: nach Freiheit, Gerechtigkeit und Verantwortung des Menschen für die Welt und die Gesellschaft usw. - von hier aus kann sich ein neuer Zugang zur Transzendenz ergeben.

France

1.2 A la "philosophie réflexive", dominante dans l'Université française vers le milieu du 20^e siècle (à côté d'autres courants, comme marxisme, existentialisme, personnalisme...), a succédé un mouvement de pensée qui est fortement marqué par le modèle fourni par la linguistique de F. de Saussure (langue, système de signes, qui sont des valeurs différentielles) ainsi que par la pensée de Heidegger ("déconstruction" de la pensée occidentale).

La première forme, dans les années 60 a été le structuralisme. C. Lévi-Strauss, par son oeuvre ethnologique, en a donné le signal. Il a donné lieu à une relecture de Freud (J. Lacan), de Marx (L. Althusser). Sa destinée actuelle semble se situer selon deux branches: l'une où s'exaspère la mise entre parenthèse du "sens", à laquelle habituait l'attention à la "structure". On a affaire à une pensée et à un discours qui se désagrègent (cf l'évolution de J. Derrida).

L'autre branche dépasse un modèle "sémiotique" trop étroit. On va dans le sens des "théories des systèmes"; on découvre, tardivement, l'"analyse linguistique" anglo-saxonne.

La pensée allemande reste un lieu d'enracinement important: Nietzsche, mais aussi le tournant du 18^e au 19^e siècle, Kant, Hegel, avec l'Idéalisme allemand.

En ce qui concerne la place des études philosophiques en France, il faut noter une tendance à la réduire dans l'enseignement secondaire (la politisation fréquente, sous forme d'opposition au pouvoir, de cet enseignement, est une raison de cette tendance). De ce fait, l'avenir est très bouché pour ceux qui choisissent les études philosophiques, ce qui entraîne une diminution de leur nombre.

España

1.3 El período de influencia escolástica en la Universidad (muy relativo por otra parte) apenas ha producido pensadores originales. Algunos de los que quedan dentro de la tradición tomista están sectariamente ligados a una u otra forma de tradicionalismo (integralismo, en unos casos; Opus Dei, en otros). El Opus Dei además de su propia Facultad de Filosofía en Navarra (sin personalidades filosóficas conocidas) controla algunas cátedras en Madrid. Más que filosofía hacen política de la filosofía (por ellos entendida como tradicional). Suscitan una reacción muy fuerte en la mayor parte de los estudiosos de la filosofía.

En la Universidad - y más aún en los medios oficiosos - predominan claramente dos tendencias filosóficas (o quizás mejor tres): 1. El conjunto de perspectivas y disciplinas filosóficas que podrían ser comprendidas como "tradición marxista", con una lectura marxista de Hegel, exégesis de Marx y de la tradición marxista, especialmente autores como Althusser, Gramsci, etc... Poco conocimiento de la Escuela Crítica de Frankfurt que, creo, sin embargo será más descubierta en los próximos años. 2. Muy unida a la anterior tendencia: Filosofía de la ciencia (y cientismo), marxísticamente impregnada o no. Influencia de Popper, Albert, Piaget, etc... 3. Filosofía Analítica del Lenguaje. Desde hace unos 10 años cada vez más floreciente.

Se nota también - al menos de manera ambiental - la influencia del freudismo y neofreudismo (Lacan, etc...). Gran impregnación cultural del marxismo, como crítica de las ideologías, y como tendencia político-social con base filosófica.

Los estudiantes de lo que aquí llamamos filosofía pura son poco numerosos. En toda España sólo existen 4 Facultades de Filosofía pura (Madrid, Barcelona, Valencia) civiles y 4 Facultades eclesiásticas de Filosofía (Comillas en Madrid, SJ; Deusto en Bilbao, SJ; Navarra en Pamplona, Opus Dei; Salamanca, Universidad Pontificia). El porcentaje de estudiantes de filosofía es pequeño comparados con los otros estudiantes de Filosofía y Letras (Lingüística Románica, Historia, Psicología, Pedagogía).

Sin embargo es preciso no confundir estudiantes de Filosofía y "interesados" en cuestiones filosóficas. Estos son mucho más abundantes en torno a todas las carreras, aunque nunca muchos. Hay interés filosófico en torno a las disciplinas biológicas, antropológicas, también en las ciencias empírico-formales, etc... Las tendencias son las ya enumeradas.

Nuestro catolicismo, culturalmente hablando, se resiente de falta de figuras y escuelas filosóficas. Hay algunas excepciones interesantes.

1.4 La filosofía en España debe caracterizarse ante todo por su pobreza. A esta pobreza ha contribuido el dogmatismo eclesiástico del pasado, en conjunción con la confesionalidad militante del estado franquista. Fueron proscritos como heterodoxos los pocos filósofos originales que surgían. La filosofía oficial, enseñada en las cátedras de las facultades era una neo-escolástica de baja calidad. A partir de los años 60, los estudiantes y jóvenes graduados han contestado muy duramente esa filosofía oficial. Probablemente ganarán la batalla, pero aún el campo está dividido. Y, en todo caso, la filosofía está socialmente poco acreditada y los alumnos de las facultades son exigüos y no muy brillantes. En cuanto a tendencias, junto con el hundimiento de la neo-escolástica, hay que reseñar el auge de la filosofía marxista y de la analítica del lenguaje. Pero la primera es, en general, bastante ideológica. La filosofía analítica representa por ello el brote más genuino y valioso, aunque con todas las limitaciones que le son consustanciales.

Great Britain

1.5 The approach, generally speaking, is 'analytic'. But the usual problems are discussed (apart from the Absolute). There is a group of young philosophers who aim at making philosophy more relevant to socio-political problems. They belong to the Left.

Canada

1.6 I am not particularly competent to speak of English-speaking Canada since eleven years of my studies and over twenty of my teaching were done elsewhere. But taking the University of Toronto as a paradigm, the traditional core is the presentation of ancient and modern philosophies. This tradition has been infiltrated and, in part, overcome by the linguistic analysts. The impact of philosophy seems small and its importance little appreciated. The best students do mathematics and natural science.

U.S.A.

1.7 It is difficult to describe briefly the present state of philosophical studies in the United States. In fact it is difficult to know the present state of philosophical studies in any comprehensive way. The reason is the size and diversity of the United States and its university enterprise. There are different kinds of universities in the US. Even here a distinction must be made between universities and colleges. Colleges are not secondary schools, but

they precede graduate schools, and are the division in which philosophy is taught to the general student population. In the graduate and professional schools philosophy is not taught generally, but only in the department of philosophy for those students preparing for a master's or doctor's degree in philosophy, or in those professional schools, such as education, where some philosophy is pertinent. A new development in the US is the community college, a two-year college which provides some education beyond high school and is sometimes a means of transition to a four-year college. Some philosophy is taught in such community colleges.

There are state universities and private universities/colleges. Private universities/colleges generally are, or once were, church affiliated, and consequently frequently have a stronger tradition of liberal education and of philosophical studies. Catholic colleges and universities fall in this category of private universities/colleges, and generally have been the colleges which require philosophy of most students. The philosophy (and theology) requirement of all college students in Catholic institutions has been in steady decline. There was a time when philosophy was the major study of all Jesuit college students. More recently (twenty years ago) Jesuit colleges required 18 or more semester hours of philosophy of all students (the equivalent of six courses which would meet for three hours a semester). Moreover, the sequence of the courses was specified (Epistemology, cosmology, metaphysics, ethics, natural theology). Moreover, textbooks were prescribed for the courses. During the neoscholastic/thomistic era, scholastic systematic philosophy predominated, and was generally thomistic. All of that is changed now, except in a few colleges which are still able to maintain some of the old patterns. Many colleges, if they retain a requirement, require only 9 or 6 semester hours. An introductory course may be prescribed, but without syllabus. Textbooks and readings are at the option of the teacher. Much more attention is paid to contemporary and modern philosophies and movements.

Obviously, the picture this presents is the picture of philosophical pluralism. I enclose a recent article by F. Sontag (a Lutheran, I believe) which discusses this American phenomenon. My own sketch has been very sketchy indeed and has left out much.

1.8 In the United States, philosophy as such has never been accorded a position of prominence in higher education. Pragmatism has been the philosophy most associated with the United States. But today language philosophy tends to dominate in state and non-Catholic private institutions. Philosophy seen as an integral part of education tends to be limited to liberal arts colleges in Catholic universities. In Catholic universities, scholastic philosophy

may still be prominent in some but existentialism is now more characteristic of others (together with the history of philosophy). I personally think formal philosophy has had relatively little impact on American culture.

Because of the numbers and the diversity it is difficult to characterize present American philosophical movements. The American Philosophical Association is too large, and so is the country, to meet in one convention, and so there are three divisions. There are numerous philosophical associations dedicated to special interests, e.g. The Metaphysical Society of America, The Society for Neoplatonic Studies, The Society for the Study of

American Philosophy, etc. There is also The American Catholic Philosophical Association, which, up to ten years ago, was a thriving organization. It was largely a Thomist society. It is now very much in decline. The major reason perhaps is that young philosophers who are Catholic are much more interested in participating in the modern or contemporary philosophical associations without distinction of religious affiliation, than they are in participating in a specifically Catholic association. "Catholic Philosophy" tends to be seen as a branch of theology. Also, a large part of the former membership of the Catholic Philosophical Association came from seminary philosophy schools, but since these have largely been replaced by four-year college systems and frequently been merged into a non-seminary college, these faculties have disappeared.

Looking at the non-Catholic or broader philosophical scene in America, one would have to say that the dominant philosophical interest is in Linguistic Philosophy coming from England. There is also a strong interest in the Philosophy of Science, largely influenced by Logical Positivism. Modern Logic also has a strong attraction in these circles. In Protestant and Catholic schools, phenomenology and existentialism also has a strong interest. And there has been an increasing interest in American philosophy, especially in Charles S. Peirce, but also more recently in the Idealist movement of Royce and Hocking. Jesuits have been moving in this direction. A more indigenous American philosophy that has an increasing interest among religious philosophers is Process Philosophy, especially as proposed by A.N. Whitehead. Ethics has a strong interest in non-Catholic schools, and follows the British schools of either linguistic analysis or utilitarianism, but also with a strong attention to Kant.

Pologne.

1.9. a/ Tendentiae. Magis ac magis diminuitur, etsi omnino non evanescit, pluralitas tendentiarum philosophicarum, quae olim ante et primis decenniis post II bellum mundiale in Polonia viguit. In eius locum quaedam "polarisatio" philosophiae successit complectens duas praecipuas orientationes philosophicas: marxistam et christianam. Nihilominus utraque philosophia variis modificationibus est subiecta. De varietate opinionum intra campum philosophiae christiana pauca inferius supplebo, nunc de statu animorum inter philosophas marxistas breviter agam. Et quidem marxisamus polonus, etsi praevalentem positionem occupat, ex parte subiit influxum harum philosophiarum, quarum activitatem in Polonia paulatim superavit. Sunt igitur inter marxistas polonus, qui sive positivismo, sive existentialismo, immo etiam phenomenologiae favent et singula saltem horum systematum elementa in suam doctrinam incorporare student.

b/ Mutua inter philosophiam marxistam et christianam relatio.

Non datur immediatus inter marxismum et philosophiam christianam dialogus. Neque in congressibus philosophicis, neque in societatibus scientificis, neque - eo minus - in aulis universitariis repraesentantes philosophiae marxistae cum christianis congreguntur. Marxistae collaborationem cum fautoribus philosophiae "achristianae" preeferunt collaborationi cum catholicis, praecipue cum sacerdotibus. Exceptiones dantur, sed potius rarae.

Dialogus inter philosophiam marxistam et christianam solummodo in ephemeredibus evolvitur et speciem induit plus minusve criticae ex utraque parte "confutationis" et oppositionis.

c/ Centra scientifica philosophiae christiana.

Praecipua centra activitatis scientificae philosophorum christianorum sunt duae universitates : Katolicki Uniwersyter Lubelski (Universitas Catholica Lublinensis - KUL - Lublini, schola superior a gubernio agnita, sed privata) et Akademia Teologii Katolickiej w Warszawie (Academia Theologiae Catholicae - Varsaviae, a gubernio recognita et e fisco publico sustentata). In utraque funguntur distinctae facultates philosophicae. Praeterea nominanda est Facultas Pontificia Theologica Cracoviae, cuius sectio philosophica transformantur nunc in facultatem, nec non plura instituta philosophico-theologica dioecesana ac religiosa. In utraque universitate eduntur ephemeredes scientificae ac libri soli philosophiae destinati. Praeterea apparent collegialiter a professoribus aliorum institutorum

libri conscripti, in quibus etiam de materia philosophica tractatur. In duabus societatibus philosophico-theologicis Lublini et Cracoviae funguntur sectiones philosophicae, habentur symposia et congressus. Invitantur etiam professores extranei.

d/ Ratio studiorum in ecclesiasticis scholis superioribus.

Facultas Philosophica Universitatis Lublinensis dividitur in duas sectiones: Philosophiae theoreticae et philosophiae practicae. In utraque sectione funguntur "cathedrae" secundum distinctiōnem disciplinarum philosophicarum, quas singulae sectiones comprehendunt. In Facultate Philosophica Academiae Catholicae sunt septem sectiones: Logicae, gnoseologiae cum methodologia, metaphysicae generalis cum theodicea, cosmologiae, psychologiae, ethicae et historiae philosophiae.

Curriculum studiorum comprehendit quinque annos academicos, in quibus omnibus studentibus traduntur elementa omnium principium disciplinarum philosophicarum et historiae philosophiae. Unaquaque sectio habet tamen propriae preelectiones monographicas, praeterea plures disciplinas auxiliares aut complementares, ad quas frequentandas obligantur soli studentes determinatae sectioni adscripti. Ad conficienda studia exigitur frequentatio preelectionum (obligatio minus stricta), exercitorum et seminariorum (stricte obligans), dissertatio et examen finale, cuius partem essentialēm constituit defensio dissertationis et demonstrata peritia in disciplina principali in determinata sectione.

In aliis institutis ecclesiasticis studia philosophica aut seorsim duobus primis anni absolvuntur, aut includuntur studiis theologicis.

In genere studiis philosophicis debitum momentum tribuitur. In quantum scio, nemo publice eorum necessitatem ac utilitatem in dubium vocat aut inficitur.

e/ Doctrina.

Inter philosophos christianos non dantur in Polonia, uno altero excepto, propagatores ac defensores orientationum philosophicarum, quae stent in radicali compositione ad doctrinam christianam traditionalem. Ii autem qui q'andam inclinationem v.g. ad phenomenologiam declarant, in quaestionibus fundamentalibus circa Deum ac hominem communiter cum ceteris sentiunt.

Notabilis igitur pars philosophorum in Polonia doctrinam profitetur, quae generatim intra limites thomismi continetur. At-tamen Lublini praevallet thomismus existentialis, Varsaviae autem in Academia Theologiae Catholicae pars professorum se thomistas existentiales profitetur, ceteri a thomismo classico non recedunt, etsi in pluribus quaestionibus eius theses ac conceptus modifica-re intendant.

Idem dicendum videtur de statu opinionum in ceteris Facul-tatibus ac institutis dioecesanis ac religiosis.

Non obstantibus differentiis, quae intercedunt inter thomi-stas polonos circa interpretationem doctrinae S.Thomae eiusque philosophiae, in materia docenda non recedunt a classicis capiti-bus doctrinae christiana. Communiter igitur defenditur obiectivi-tas cognitionis intellectualis (universalia), cognoscibilitas phi-losophica existentiae Dei eiusque naturae, spiritualitas animae humanae, obiectiva ac absoluta (i.e. universalia et immutabilia) fundamenta moralitatis.

Brésil

1.10 Au Brésil, l'enseignement de la Philosophie trouve sa place dans le cadre des Facultés de Philosophie et Sciences Humaines. Dans sept des Universités brésiliennes il y a des cours de maîtrise et doctorat en Philosophie. Il y a au Brésil trois associations qui se donnent pour but la promotion et l'étude de la Philoso-phie: 1. l'"Instituto Brasileiro de Filosofia", fondé en 1950 et qui publie la "Revista Brasileira de Filosofia", organise des Congrès nationaux et est le représentant officiel de la So-cieté Interaméricaine de Philosophie. 2. La "Sociedade Brasi-leira de Filósofos Católicos", d'orientation très traditionnelle et qui organise aussi annuellement des Semaines de Philosophie. 3. la "Sociedade de Estudos e Atividades Filosóficas" qui réu-nit les Professeurs de Philosophie et les chercheurs dans le cadre de l'enseignement universitaire. La philosophie des sciences, avec une nette orientation néo-positiviste (d'ailleurs, dans un sens très large) et le marxisme, sont les courants qui exercent l'attrait le plus puissant dans les Universités. Le néo-thomisme a eu une certaine vogue pendant les années 50 mais aujourd'hui il ne retient que quelques fidèles. À ce moment on discute beaucoup chez nous, comme partout dans l'Amérique La-tine, d'une "philosophie latino-américaine" avec une forte com-posante sociale et politique.

Equator

1.11

En mi país, que no es de los más avanzados culturalmente en Latinoamérica, la Filosofía tiene poco relieve. La tendencia de hecho más influyente es el marxismo (dogmático y superficial). Las Facultades llamadas de Filosofía son centros de Pedagogía (y por desgracia también de ideología marxista muchas veces). Varios centros filosóficos eclesiásticos, florecientes en las décadas del cincuenta y sesenta, han dejado de existir. El centro académico más serio, aunque bastante reducido, es al presente el Departamento de Filosofía de nuestra Universidad, (Universidad Católica, Quito), con amplitud de orientación pero sin sistema ni línea todavía, aunque empeñado en investigar el "pensamiento ecuatoriano".- Por lo demás, es conocida la situación en Latinoamérica, con el grande predominio de una filosofía de "liberación", bastante indefinida aún, donde parece privar cierto influjo marxista, algo de dialogismo y no poco de impulsos cristianos sin esclarecerse. El marxismo ortodoxo o reformista tiene, por supuesto, una importancia innegable.

Colombia

1.12 En Colombia la Filosofía ha ocupado siempre un lugar relevante dentro del campo general de la cultura. Estimada principalmente como una dimensión "humanística" imprescindible en el cultivo de la persona, no ha tenido, sin embargo, el carácter de un "quehacer" o "tarea". De ahí que la mayoría de Facultades que existen no sean solamente de Filosofía, sino casi siempre de Filosofía y Letras, Educación y Filosofía, Filosofía e Historia, etc. Las carreras o currículos puramente filosóficos son relativamente escasos y han sido fruto de los últimos años.

Ultimamente se han comenzado a organizar Congresos o Seminarios de Filosofía a nivel nacional, en los que se persigue en el fondo una finalidad más o menos "política", dimensión que han comenzado a darle a la Filosofía un carácter más claro de "quehacer".

Hasta hace algunos años, la formación filosófica se impartía sobretodo en Facultades o Seminarios eclesiásticos y tenían una orientación fundamentalmente Escolástica o Neo-escolástica; esta corriente prevalecía también en las Escuelas o Facultades de Derecho y Educación. Ultimamente la Filosofía se ha abierto decididamente a otras corrientes y escuelas filosóficas. Hoy podríamos decir que la corriente de mayor influjo (al menos como inquietud) está representada por el Marxismo. Otras tendencias o escuelas, como el "Estructuralismo", han tratado de abrirse campo sin lograrlo. La problemática "Epistemológica" (sobre todo en el campo de las Epistemologías "regionales") ha cobrado un interés cada vez más creciente, dentro del contexto de búsqueda de un método de "análisis de la realidad"; también el "Psicoanálisis", como elemento de análisis social en conexión con la Filosofía.

India

1.13 Philosophy occupies a rather marginal place in the academic life of the Universities in India today. No branch of philosophy, except Logic for the undergraduates in Arts, is required of those who take any degree, except, of course, for those taking a degree in philosophy. And those who take this degree are few, since few teachers of philosophy are required and few people are rich enough to study philosophy for its own sake.

Yet, in conversation with people, one finds many who are interested in philosophical problems, many who desire an experience which would reveal them a better knowledge of the real. Few are those who claim to have that experience. Few are those who have been initiated to philosophical reflection. There is thus a real vacuum.

Philosophical tendencies: In the past 20 years, in the academic circles of the Departments of Philosophy and in the Indian Philosophical Congress, there has been a shift from a form of Idealism of the Bradleian type to an interest in the analytic philosophy of language.

The impact of philosophy on the real life of the people is small, since few study philosophy or read books of philosophy. Yet a philosophy of tolerance of all points of view and of abstention from all philosophical and religious teaching in schools is perhaps the one which has the strongest negative impact. People are left philosophically undeveloped in spite of their desire for philosophical knowledge. Of course, in Universities, there are philosophers of very good standing.

1.14 Philosophy as it is understood today (distinct and different from theology) and as a subject of university studies is something relatively new in India and 'came' to the land only with the founding of the universities by the colonial government a 150 years ago.

Indian tradition, chiefly the Hindu never made a clear distinction between nor separated theology from philosophy. Indian traditional thought flourished in small circles and was handed down from father to son or from a teacher to his handful of disciples. It is true that the early Buddhist monastic universities and the Hindu monastic or temple seats of learning had 'philosophy' on their curriculum. But with the establishment of the Mogul empire these educational establishments were either destroyed or disappeared owing to lack of men and money. The Moslems had started their own institutions based on Persian or Arab models. But by the 18th century they too were in a decadent state. Except for the fact that the wandering

monks went about propagating the views of their respective schools and carrying the manuscripts of one region to the others, there was little of real thinking in India. From about the 12th century till the 18th century save for a few rare cases, Hindus in general were engaged in repetitions and scholastic distinctions.

The Indian renaissance begins only in the 18th century (a) with the discovery of the country's ancient past and thought, (b) the introduction of English education into the country by the British, (c) the spread of liberal Western ideas among the educated Indians, (d) the massive missionary movement among the people and (e) the legislation aimed at abolishing some of the glaring religious and social evils afflicting the people. The establishment of universities was one of the factors contributing to the renaissance of India. But the Indian universities were and still are patterned on Western, especially British universities (chiefly the affiliating type). In most of the 90 or more universities in the country today there is a department of philosophy. In a department of philosophy both Western and Indian philosophies are taught. History of philosophy forms the main content of the curriculum. Because of our colonial past and our contact with England (through English: most of the professors of philosophy do not know any other foreign language) Anglo-Saxon philosophy is unduly stressed. Bradley, B.Russel and the Analytical Philosophers dominate the university circles. Kant and Descartes are known to some extent. On the whole European philosophers are neglected. Among the group of professors Marxist philosophy has no great influence. The Greek thinkers are discussed.

Indian philosophy too is taught historically. Quite a few of the philosophy professors of India claim to be 'Advaitins'. But this Advaita remains like an esoteric doctrine among a closed circle of adepts. Neo-Advaita in a more popular form seems to possess some attraction for the younger generation of educated Hindus. Often the adherence to a school of thought depends on the caste or the family to which one belongs. Modern Indian thought, literature and the life of the people are largely neglected by our philosophy departments. There are some young professors trained abroad who are taken up with Analytic Philosophy. Here and there we may find some efforts to compare Indian thought with Western philosophies. But on the whole there is little of creativity in the field of philosophy. This is seen from the paucity of philosophical journals published in India and from the rather low scientific quality of books appearing on philosophical topics. India as the meeting place of East and West and the long thought traditions of India really demand anew attempts at comparisons, synthesis - in short creative thought. Except for rare exceptions like Aurobindo,

K.C.Bhattacharya, Radhakrishnan and others, we do not find a concerted, common effort to be creative in the field of philosophy. In fact technical philosophy exercises very little or no influence on India's life and activity. Philosophy remains abstract and closed up. Some combination of existentialism and traditional Indian thought is influencing literature, film and other cultural activities. Marxism is a force among the young. Marxist and Communist thought plays an important role in the economic, social and political thinking and planning of the country. But these influences have come through popular western plays, films and other media of communications and not through the departments of philosophy in our universities.

One of the reasons for this lack of creativity is certainly the juxta-position of systems and the parallel teaching of different traditions without a personal experience of reality. The younger group of Western educated intellectuals look down upon the traditions of the country. They lack both Indian and Western roots. Without firm roots no one can be creative. I have also very serious doubts whether the departments of philosophy take seriously the data of the socio-economic and political situation of the country, or whether many of the philosophy professors are committed to a genuine search for truth in theory and praxis leading to real progress.

Australia

1.15. There are 18 universities in Australia, with about 150 full-time lecturers in the departments of philosophy. There would be about 10 more in departments of History and Philosophy of Science. There would probably be another 50 teaching philosophy to future secondary school teachers in tertiary institutions distinct from the universities. In the seminaries there are about 20 priests lecturing in philosophy in about 8 centres.

In the six universities in New Zealand there are about 40 lecturers in philosophy. I think there are 4 in the two seminaries.

There is a remarkable degree of communication between the university lecturers. They meet together for a week annually, and much more frequently in each centre. Thus I myself know about 60% of them and have attended lectures by about 45%. The long discussions after each such lecture have enabled some degree of consensus to be built up - at least to the extent that positions are continually, if gradually, being modified to allow for arguments that have been put up against them during the last twenty years or so.

The topics, method and viewpoint would be similar to those in British philosophy and in those American universities that are in close touch with British philosophy, and indeed most of these lecturers have done graduate study, lectured or spent sabbatical leave in one or both of these countries. Thus Quine, Austin, Popper, Strawson and Wittgenstein have had a big influence on their thought. Perhaps the most prominent local names would be those of John Passmore, David Armstrong and J.J.C. Smart.

The materialist theory of mind has strong support, though it has a few opponents as well, and this and determinism have made a considerable impact on the students. Atheism is fairly widely accepted, though not advocated as strongly as it was twenty years ago. In two of the universities a few years ago the departments of philosophy rather unexpectedly began to teach and advocate Marxism. During the last ten years a few courses in contemporary European philosophy have been introduced, but it is not yet studied at great depth.

Very few of the seminary lecturers in philosophy have published anything apart from their doctoral work. Many attempted for a few years to make contact with the university philosophers but most were too heavily involved in teaching and other seminary duties to be able to afford the time required for study of the rather specialized issues being discussed. One has transferred to a university lectureship, and another priest is in a fairly senior position in a university department. There are, however, about three ex-priests and as many ex-seminarians now lecturing at universities, though none of these were lecturing in seminaries and only one has a doctorate from a Catholic institution.

Japan

- 1.16. Philosophy as a methodical investigation of truth, developing through conceptualization in the social dimension of intersubjective communicability and historical continuity of research, has been introduced to Japan from the West.

NB. The traditional Japanese "wisdom" is intuitive rather than conceptual, communicable through participation of the master and the disciple in the same experiences of life, art more than knowledge.

During the past 100 years the Japanese made a vigorous and sustained effort to assimilate western philosophy. Most of the European classics have been translated and a new Japanese philosophical terminology was created in the process. Even at present,

the amount of translations of current western philosophical publications should easily supercede the translation turnout of any single western nation. Inevitably, the Japanese philosophical scene became thus a retarded reflection of the philosophical trends in Europe (and since the World War II also in U.S.A.) at any given period. On the whole, the Japanese are still catching up with the western philosophical development and a creative contribution of their own has been more a promise than an achievement.

Apart of historical studies, the main philosophical trends in this country are: 1. Phenomenology and Existentialism, 2. Marxism, 3. Analytic Philosophy.

Immediately after the World War II, Marxist thinkers flooded Japanese university pulpits in the wake of the purge of nationalistic professors removed from their posts by the American military government. At present, the second generation of post-war Marxists tend to soften their original aggressivity and become more and more apologetic in their approach. Analytic Philosophy has been represented by younger intellectuals with a study record in U.S.A. Those among them who engage in highly technical research concerning the logical foundations of natural sciences tend to loose contact with the traditionally minded philosophical public and constitute themselves as a specialized group apart. The rest of them, less positivistic in their outlook and more concentrating on the analysis of the ordinary language, seem to be more and more attracted by Husserl's Phenomenology and eventually could revitalize the third group of Phenomenology and Existentialism, which had been progressively fading out as a respected but outdated "gerontocracy".

"Philosophy" being an obligatory course in the General Education program of all Japanese Universities and Colleges, textbooks of "Introduction to Philosophy" adorn the shelves of all major bookstores throughout the country and a fairly strong group of philosophy professors are making their living of it. Their common malaise is the conscience of the gap between the imported western philosophy they are teaching and the traditional Japanese "wisdom". While the pursuit of western philosophy is apt to lead to an academism alienated from the real life, the reaction against it might well contribute to the rise of an ideology of either marxist or nationalistic provenience in future.

1.17. Since philosophy in its technical sense was introduced to Japan only 100 years ago, it is not yet adequately assimilated to the cultural ground and social functions in Japanese tradition. There is up till now hardly any typical Japanese philosophy, perhaps with the exception of the so-called Kyoto-school which adapts methods and aspects of German philosophy to Zen-Buddhist motives. At the whole, 'philosophy' means in Japan Western philosophy which is studied, largely under historical aspects, in all its phases, trends and authors. German academic philosophy (Kant, Hegel, Husserl) was predominant till the twenties, afterwards French thought and social philosophy (Marx, Weber) gained strength (Marxist philosophy lost already some ground, again), and since the late fifties the American type of linguistic analysis exercises considerable influence. - In this unrestricted pluralism of philosophical tendencies, a certain preference for questions with empirical and logical background, also for the human aspect of problems can be seen, while speculative (ontological, idealist, transcendental) thinking seems to find little echo. The adaptation (and translation) of the most recent trends of Western philosophy is going on at a remarkable pace, but the influence of philosophy on the thinking of the general Japanese is still very small. Recently, independent systematic studies, going beyond mere reception and interpretation of Western thought, but keeping the Western approach in its problems and methods, are increasing.

Indonesia

1.18. Philosophy in its Western form in Indonesia is comparatively new. The State Universities in Jakarta and Yogyakarta are the only ones having Philosophy Departments; the former is below standard (most of the staff have had no professional training), the latter reasonable. While some staff members in Yogyakarta affect interest in some kind of indigenous philosophy (Javanese thought, e.g.), results are not striking, the State University in Jakarta is almost wholly Western (more particularly, European) in orientation, and shrugs off the Yogyakarta interest as esoteric, irrelevant, and not up to academic standards. Outside these institutions philosophy is also taught in nondegree programs in private institutions of higher learning; most of them are major seminaries, some are not and have some kind of a studium generale, while the Sekolah Tinggi Filsafat (STF) in Jakarta (where this writer teaches) is a non-confessional institution which, however, has candidates for the priesthood for the greater part of its students.

Philosophy in its Western form is mostly European almost everywhere. Philosophy of the Anglo-Saxon kind is poorly represented.

Cameroun

1.19 Under our French-inspired system, to philosophize is tantamount to study the history of philosophy, and for some reason, German philosophy (Kant, Hegel, Heidegger) is privileged. Most Cameronian philosophers graduated from Western universities and believe in Greek and German thought. A few, however, try to bring into an explicit form their own African heritage; but, as often as not, their colleagues deride this alleged 'ethno-philosophy'.

In our seminaries and Catholic Schools of Theology, the students are given a kind of hodge-podge of scolastic philosophy, modern philosophy, psychology and social science. As a result, the philosophical training of most students is rather poor.

Zaire

1.20 a) Dans les séminaires on suit encore la méthode classique: problématique néo-scolastique reprise plus ou moins fidèlement. Je veux dire que chaque professeur s'essaie à adapter cette problématique à l'école qui l'a le plus influencé: phénoménologie, existentialisme, positivisme logico-linguistique etc....Car il faut savoir que le peu de professeurs dont on dispose ont été formés dans des Universités occidentales (belges, françaises ou romaines).

A travers tout cela on tâche de faire des rapprochements avec les données des cultures africaines. Cette tendance à l'africanisation, aussi généralisée qu'elle soit, ne parvient cependant pas encore à faire école. La plupart des professeurs se contentent de reprendre, au mieux avec un brin de critique, les différents essais, encore assez disparates, sur la philosophie africaine. D'autres reprennent les données de l'éthnologie et de l'anthropologie africaines scientifiques sans arriver toutefois à les hisser à un véritable projet philosophique original. Ces éléments servent surtout à remplir les 'cases' prévues par la problématique occidentale classique.

b) La Faculté de Théologie de Kinshasa (section philosophie et religions africaines) est d'inspiration nettement structuraliste. Cela est dû à la formation de la plupart de ses professeurs.

c) A l'Université la philosophie reste l'enfant pauvre: amalgames d'écoles à la simple initiative des professeurs. On notera que le chef du Département de Philosophie à l'Université Nationale du Zaïre (UNAZA) est un Jésuite (le P.Jean-Marie Van Parijs), mais il doit compter avec les professeurs qu'en lui donne.

A titre indicatif je reprends ici la liste des auteurs étudiés dans les mémoires faits à l'UNAZA pour l'année académique 1973-1974: Auguste Comte (2 mémoires), Descartes (2), Karl Marx (2), Chomsky (1 mémoire), Simone Weil, Emmanuel Mounier, N. Nkrumah, Platon, Althusser, P. Ricoeur, H. Marcuse. (Cfr. 'Cahiers philosophiques

africains' Lubumbashi, n° 5 Janvier - Juin 1974, pp. 49-85). On note en plus l'orientation fortement accusée vers une réflexion philosophique pratique: morale et politique (9 mémoires sur 18). Ici aussi ce qu'on appelle pensée africaine reste au stade embryonnaire d'opposition à l'Occident et de recherche de définitions.

1.21 L'étude de la philosophie se trouve au programme de la dernière année des études secondaires. On semble y attacher une grande importance mais dans une optique tout à fait spéciale: comme dans la plupart des pays africains, le peuple zairois a été colonisé pendant plusieurs années. Du fait même des cultures étrangères se sont imposées de force. Si le contact avec des cultures étrangères peut être enrichissant, l'imposition de force de ces cultures est en même temps aliénante. Les recherches sur la philosophie se placent dans ce contexte: est-ce possible de retrouver un fond culturel qui se prête à une philosophie authentiquement zairoise ou au moins africaine? Est-ce que la notion (ou la définition) de la philosophie peut être pluraliste ou est-ce qu'il faut nécessairement se tenir à une conception occidentale de la philosophie etc..

Si on peut parler d'un réel intérêt pour la philosophie, ici au pays, il faut pourtant dire que l'étude et les recherches philosophiques ne sont guère développées. Il y a trop peu de spécialistes, trop peu de qualifications et de formation scientifique. Ici plus qu'ailleurs peut-être-vu le contexte dans lequel les recherches philosophiques s'inscrivent - on aurait besoin de gens spécialisés dans tous les domaines de la philo, des gens à la hauteur des tendances différentes existant dans le monde.. Pour tout le pays trouverait-on plus que dix personnes ayant obtenu un doctorat dans l'une ou l'autre branche ou tendance philosophiques?

Or, si l'intérêt pour la philosophie s'attache surtout à l'aspect "africanisation" de la philosophie, l'importance en est beaucoup plus grande. L'Afrique est en pleine formation, en pleine évolution. Toutes les tendances possibles: capitalistes, communistes, occidentaux et orientaux, européens, anglosaxons, russes, chinois, etc... L'avenir de l'Afrique se décide maintenant et se décidera selon les plus compétents: ceux qui savent provoquer des courants. Actuellement on a besoin de vrais philosophes qui, tout en ayant une compétence philosophique reconnue, savent en même temps garder le sens de leur peuple, de ses aspirations, de ses caractéristiques.

Il va de soi que l'avenir de l'Eglise en Afrique sera très fortement influencé par ces courants d'idées...

C'est difficile actuellement de parler d'écoles philosophiques ici en Afrique en dehors de l'orientation déjà signalée de l'"africanisation". Si pourtant on veut essayer de spécifier les influences on pourrait peut-être faire remarquer que la tendance initiale

était européenne et classique: c'est-à-dire on y trouvait la scolaistique avec ses différentes écoles. Cette orientation continue dans les séminaires. Mais lentement d'autres tendances s'y sont ajoutées: existentialisme, phénoménologie, marxisme. Dans les universités les courants athéistes gagnaient lentement mais sûrement du terrain: existentialisme athée et surtout les socialismes et les marxismes. Ceux qui ne voulaient pas d'un rapprochement avec les pays communistes se sont orientés vers l'école anglo-saxonne et le logico-positivisme. On pourrait peut-être dire qu'actuellement on se trouve donc devant le tableau suivant:

1. Dans les milieux chrétiens (séminaires etc.) on enseigne la scolaistique mais fortement mêlée avec l'existentialisme (chrétien) et la phénoménologie.
2. Dans les milieux universitaires toute une jeunesse se laisse entraîner par les différents communismes, d'autres s'orientent radicalement vers des formes diversifiées socialisme comme étant plus adaptées à l'Afrique.
3. Les milieux scientifiques et pas mal de chercheurs en philosophie s'orientent vers le logico-positivisme.

Mais partout on voudrait trouver une forme spécifiquement africaine de la philosophie qui permettrait de valoriser sa propre personnalité.

2.1 Etat actuel de la formation philosophique dans la Compagnie

Against this background, describe the present state of Jesuit philosophical studies in your region, as to extent, content, and methods.

Sobre este fondo, describa el presente estado de los estudios filosóficos de los jesuitas en su región, en cuanto a su extensión, contenido, y métodos.

München - Berchmanskolleg

2.1.1

a) Umfang: Nach der 31. Generalkongregation, Dekr. 9 (Nr. 22: "saltem per biennium") wurde in der Regionalen Studienordnung von 1968 (Nr. 41, 46 ff.) die philosophische Ausbildung im "Grundstudium" auf zwei Jahre beschränkt. Ein weiterer Abschnitt des Grundstudiums ist vorwiegend der Theologie gewidmet (Nr. 53). Doch sollen einerseits im ersten Abschnitt des Grundstudiums neben der Philosophie auch theologische Lehrveranstaltungen Platz haben, nämlich Einführung in die Hl. Schrift (AT und NT) und Einführung in das Heilsmysterium. Anderseits soll im zweiten Studienabschnitt in Verbindung mit der Theologie auch eine Konfrontation mit philosophischen Problemen geboten werden. Auf das Grundstudium folgt ein mindestens zweijähriges "Aufbaustudium", das einer Spezialisierung philosophischer, theologischer oder praktisch-pastoreller Art dient und nach Möglichkeit auf die Erwerbung eines akademischen Grades hingewandt ist (vgl. 32. GK, Dekr. 6, Nr. 170).

Tatsächlich hat sich erwiesen, daß diese Einschränkung des Philosophiestudiums den Anforderungen nicht genügt. Der erste (philosophische) Teil des Grundstudiums wurde nicht nur von drei auf zwei Jahre reduziert, sondern auch mit viel Theologie belastet (die bei den Scholastikern zum Teil mehr Interesse findet als die philosophische Reflexion). Im zweiten (theologischen) Teil des Grundstudiums ist die Theologie auf so knappe Zeit zusammengedrängt, daß sie kaum bewältigt werden kann und daß für zusätzlich philosophische Problematik kaum Zeit und Kraft bleibt.

Daher wurde (seit etwa drei Jahren) eine vorläufige Lösung darin gefunden, daß die Novizen das letzte halbe Jahr des Noviziats in einem "Studienexperiment" verbringen, d.h. daß sie (ab Ostern des zweiten Noviziatsjahres) schon im Studienhaus (Berchmanskolleg München) sind und ihr Studium beginnen. Das hat sich von Seite des Noviziats bewährt, und für das Philosophiestudium (samt theologischen Einführungen) ist ein Semester gewonnen; es umfaßt jetzt nicht nur vier, sondern fünf Semester. Trotzdem besteht nicht nur bei Professoren, sondern auch bei Scholastikern vielfach die Tendenz, von zwei Jahren wieder auf volle drei Jahre des ersten Studienabschnittes zurückzukehren, vor allem um der Philosophie wieder mehr Raum und Gewicht geben zu können.

b) Inhalt: Soweit mir bekannt ist, ist die philosophische Ausbildung der Scholastiker in München sehr gut. Im wesentlichen wird an den "klassischen" Fächern festgehalten: Logik (auch moderne Logik), Erkenntnistheorie, Metaphysik, philosophische Anthropologie, Naturphilosophie, phil. Gotteslehre, Ethik (individuell und

sozial), dazu Philosophie- und Geistesgeschichte und Psychologie, Soziologie, Pädagogik u.a. (in Vorlesungen und Seminarien). Dabei herrscht sicher nicht mehr ein geschlossen "scholastisches" System vor, sondern es werden auf dem Hintergrund der Tradition christlicher Philosophie auch Probleme und Methoden modernen Denkens eingebbracht. Ich bin überzeugt, daß vom Angebot her die Philosophie in München gut ist; ich habe auch den Eindruck, daß unsere Scholastiker mit echtem Interesse darauf eingehen. Das Problem ist nur, ob sie die nötige Zeit haben, diese philosophische Problematik wirklich zu verarbeiten und dadurch geistige Grundüberzeugungen zu gewinnen (was heute viel schwieriger ist als in früheren Zeiten).

Paris

2.1.2 Un des traits de la nouvelle organisation des études, qui commence sa 4ème année, est de prévoir dans un premier cycle (cycle A) une intégration de la philosophie et de la théologie dans un même cursus de 4 ans.

Est d'abord proposée une réflexion sur le langage, comme forme première de communication (quel type d'accès à la vérité représente-t-il, ce qui amène à faire paraître à la fois la question de la vérité, et celle de l'herméneutique). Cet enseignement se lie à une étude de la constitution du langage de la foi (Ecriture, confessions de foi, dogme, théologie).

Une deuxième année a pour centre philosophique la question de Dieu, comme question de l'Absolu. On cherche à faire paraître la logique de l'affirmation de l'Absolu, qui fonda la diversité de ses expressions historiques, dans l'expérience religieuse. Cette réflexion philosophique se lie à la réflexion théologique sur la Révélation de Dieu en Jésus-Christ.

Une troisième année présente une philosophie morale et politique: l'homme devant sa décision, l'homme dans ses liens de société. Au point de vue théologique, il est traité du péché et du salut.

Dans une quatrième année, plus libre, en même temps qu'est vue en théologie la question Eglise-Sacrements, on peut revenir sur telle ou telle question philosophique, la récapitulation du parcours du cycle A, qui occupe la fin de cette 4ème année, est marquée par là-même par l'articulation philosophie-théologie.

Parmi les auteurs philosophiques, sont régulièrement proposés: Platon, Kant, Hegel, Marx, Nietzsche. Les autres parties de l'histoire de la philosophie peuvent intervenir dans des séminaires et des sessions.

On ne peut décrire l'intervention de la philosophie au niveau du 2ème cycle des études, cycle B. Il s'agit en effet, à ce moment, de scolastiques déjà engagés dans un ministère, qui font un "contrat de travail" avec le responsable du cycle B. L'articulation philosophie-théologie demeure une des caractéristiques du programme à élaborer.

Madrid-Comillas

2.1.3 Por "región" entiendo ahora "Comillas" es decir la Universidad Pontificia en la que estudian los pocos jesuitas jóvenes de 4 provincias de la Assistentia Hispaniae (Aragón, Castilla, León y Toledo). Despues diré algo de las otras tres provincias (Loyola, Tarragonense y Bética).

Los pocos estudiantes S.J. que durante estos últimos años han cursado los estudios de filosofía, lo han hecho de una de estas dos maneras:

a) Haciendo los 5 años de la carrera de Filosofía y Letras en nuestra Facultad (correspondiendo a los alrededor de cinco años que antes ocupaban el Juniorado y Filosofado). En este caso pueden estar bien preparados en Filosofía. El profesorado SJ de la Facultad de Filosofía es competente (aunque está muy dividido). Me parece, sin embargo, que en Antropología y en Ética predominan puntos de vista ricos, pero quizás excesiva o polémicamente antimetafísicos. Creo que a los jesuitas que estudian aquí se les da en conjunto un buen curriculum.

Es interesante tener en cuenta la doble división entre los profesores: a.a. entre profesores "tradicionalistas" y "progresistas" (división bastante enconada e infructuosa, aunque seguramente irremediable por ahora) y a.b. entre más especulativos y trascendentales - digámoslo así - y más positivos e historicistas (división no enconada y fructuosa por ahora).

b) A partir de las Normae Quaedam se instaura el Biennium Praetheologicum. Hasta hace cinco años estaba encomendado a la Facultad de Teología. De los NN. sólo venían a él los ya entrados en años. En conjunto estaba bastante descuidado y los alumnos que lo hacían se sentían relegados por la Facultad de Filosofía (cosa, en parte al menos, cierta). Hace seis años, el año escolar 1970-1971 se producen tensiones y se hace un nuevo plan. El preteológico pasa a depender directamente de la Facultad de Teología. Se establece un nuevo plan de estudios que, junto con la Filosofía, da especial importancia a las Ciencias del Hombre y aquellas disciplinas que son necesarias, posteriormente, para la hermenéutica teológica. El reparto de contenidos es, más o menos, el siguiente:

Metafísica y Ética (4 semestres)

Historia de la Filosofía (2 semestres) (Antigua y Medieval, y Moderna y Contemporánea)

Antropología Filosófica (1 semestre)

Teoría de la Ciencia y Hermeneutica General (2 semestres)

Sociología Estructural y Dinámica (2 semestres)

Psicología Estructural y Dinámica (2 semestres)

Hermenéutica de la expresión artística (1 semestre)

El nuevo plan empezó hace cinco años como un intento pedagógico muy personalizado, y en que se quería unir vivencialmente teoría y experiencia de la vida y proyectos prácticos. A través de los dos años los alumnos debían preparar un "proyecto" (sobre cualquier campo de su interés) que fuera articulando las aportaciones teóricas de las diversas disciplinas. Este plan parece haber sido idealista. Sin embargo el experimento funcionó muy prometedoramente durante dos años. Se discute entre los que lo conocen si se da suficiente importancia a la Filosofía. Ciertamente todo el proyecto no está pensado de cara a alumnos que estuvieran directamente motivados por el interés filosófico. Sino que intenta llevar a un interés por las distintas formas de racionalidad a alumnos que se supone motivados para el estudio de la Teología.

Se ha tropezado con dos obstáculos: no es fácil encontrar profesores-pedagogos para la enseñanza de las disciplinas filosóficas más fundamentales.

La tendencia de los alumnos, en general, es a reducir la importancia de las asignaturas más especulativas.

Desde hace cuatro años han aumentado los estudiantes S.J. que hacen el preteológico. En algunos casos son gente que ya tiene, o que está haciendo, otra carrera civil.

A mi juicio, el preteológico (ahora llamado 1º y 2º de Teología) puede ser un experimento interesante. Si se vuelve a las condiciones en que se realizó los dos primeros años. Entonces puede dar lugar a un verdadero interés moderno por la filosofía (incluso entre no especialistas).

2.1.4 En los últimos años ha dejado de ser obligatoria la filosofía académica para los jesuitas que hacen la carrera sacerdotal. En la mayoría de las provincias, cursan simplemente algunas asignaturas, o bien un "preteológico" que incluye sólo parcialmente la filosofía y sin mucha intensidad. Creo que hay pobreza en los profesores que la enseñan y desinterés por parte de los alumnos, motivados más bien hacia lo pastoral o hacia lo científico.

London - Heythrop

2.1.5 Normally, Jesuit Scholastics study philosophy for 2 years at Heythrop College, University of London, before theology. The customary areas are covered. The courses are geared to the examinations of the University of London. There is no 'seminary course' at Heythrop. Scholastics who for some reason (age for example) are not taking this course can attend courses on philosophy at St. Edmund's College (the Westminster seminary), which is now in London and sends to Heythrop diocesan students who have the University entrance qualifications.

Toronto

2.1.6 In 1930 the Jesuits of Upper Canada opened a house of philosophy in Toronto. The professors were good men, faithful to the assigned textbooks, apparently unaware of the exigences of Deus scientiarum Dominus, but very generous in spending their weekends in Toronto and neighboring parishes. After about twenty-five years it was decided to discontinue studies of philosophy in Toronto and to send our scholastics to the Oregon Province for their philosophy.

Detroit

2.1.7 I have already said something about Jesuit philosophical studies, but let me focus on them a little more closely. First of all, I will have to define "my region." If one looks at the American Assistancy, then it is several regions. I presume what we are discussing is philosophical studies in the education of Jesuits, and I will focus on that. Some history will be helpful.

At the time of the 31st General Congregation, the plan of studies in the US was: Two years of novitiate, with little or no academic studies, followed by two years of juniorate in the same grounds and building, usually in the country and away from a college or university campus. This was followed by three years of philosophy, also in the country and away from a university campus. During these philosophy years a specialization was also pursued leading to a master's degree usually with a view to qualification for teaching during regency in one of our high schools, or as preparation for doctoral studies either during regency or after theology-tertianship. In the years preceding the 31st Congregation there was increasing tension both with the isolation from a university campus (and from the city), and also between the requirements in the three-year philosophy program and each student's specialization for a higher degree. After the 31st Congregation the three years of philosophy were reduced to two, and all philosophates in the US which were not already there moved to university campus. Generally too, with one exception to my knowledge, juniorates were merged with the philosophates into an American four-year college system and joined with one of our Jesuit colleges for the general public, using its faculty and structure.

Also, when the consolidation of the Jesuit Theologates was initiated in the American Assistancy, there was some intention of proceeding afterwards to a consideration of the consolidation of the American philosophy-collegiate programs. However, the tensions which developed from the process of determining to center Jesuit Theological Studies in the US in three institutions supported by

all ten provinces of the Assistancy, led to a strong reaction against pursuing the same process with the philosophy-collegiate programs. The result is that there is no common pattern of philosophy-collegiate studies in the US. The older alliances or individualisms in the provinces remain what they were before GC 31. Since I have been away from formation for several years, I am not familiar in any definite way with the patterns of each area. Let me simply put down what I know or understand to be the case.

The New England Province scholastics do their philosophy at Boston College, but I don't know what the program is. Maryland and New York scholastics are at Fordham. They live in a separate community but do their philosophy in the university. It is my impression that this is the strongest philosophy program in the country for Jesuits. By "strong" I mean that it requires more hours of philosophy than the other programs, more than the Society requires as a minimum, which is usually the guide for the other programs. And secondly, it is strong in the quality of the instruction and the classes. Fordham has a doctoral program in the university and has a strong philosophy department. It seems to retain the "Catholic" philosophy orientation.

Chicago and Detroit provinces have their collegiate program at the University of Detroit. There really is no philosophy program for Jesuits. Two or three courses are taught specifically for them, but for the rest they simply take the courses offered in the university for all students, under the guidance of their director. Detroit does not have a strong department. The university also is probably the least structured of all our college/universities on the college level. The young Jesuits in charge of the formation at Detroit also espouse a broad conception of "philosophy." Fr. McGovern will surely express this view.

I do not know what happens in the New Orleans Province. At one time some knowledgeable persons thought that province had the best program, but then it lost some of its leading teachers.

Wisconsin and Missouri Provinces continue to have their philosophy at St. Louis University. St. Louis was once a strong center of thomistic philosophy, and continues to carry that orientation, though without any younger faculty to replace the prominent professors of the 30's, 40's, and 50's. I believe the philosophy program is still fairly structured.

The California Province still keeps the division between juniorate

and philosophate, sending its juniors to Loyola in Los Angeles for one or two years, and then to Gonzaga University in Spokane to join the Oregon Province scholastics for the major portion of their philosophy studies. I believe this program is struggling to maintain its thomistic character. This is difficult to do since the thrust has gone out of the thomistic movement.

- 2.1.8 In the United States, in general, young Jesuits are required to take thirty-six (36) hours of philosophy. This philosophy touches on history, traditional problem courses (God, man, ethics, etc.) and contemporary movements (Thomism, Marxism, Kantianism). The philosophy is pluralistic rather than Thomistic; integration tends to be personal rather than based on any one system. There is more stress on critical philosophy (questions) than on speculative philosophy (systematic answers).

Cracovie

- 2.1.9. Exstitit una Facultas Philosophica in Collegio SS.Cordis Iesu Cracoviae, in qua omnes scholastici utriusque provinciae polonae studia philosophica peragunt. Anno 1973/74 initiatia est cooperatio in materia philosophiae inter nostram Facultatem et Pontificiam Facultatem Theologicam Cracoviae, quo factum est, ut professores Pontificiae Facultati Theologicae adscripti Nostros etiam doceant (anno academ. 1965/76 quattuor), aliqui autem nostri professores (anno 1975/76 quinque) doceant etiam alumnos Facultatis Pontificiae.

Curriculum studiorum in nostra Facultate in praesenti comprehendit duos annos academicos. Praeterea datur biennium ad specialisationem destinatum pro iis, qui finitis studiis philosophicis ac theologicis profundiori studio philosophico in electa disciplina animum applicare velint aut a Superioribus ad id destinantur. Pauci tamen hucusque scholastici studiis specialibus sese dedunt.

Cetera quae philosophicam orientationem professorum ac principue doctrinam tradendam spectant, non differunt ab iis, quae generaliter de philosophia in Polonia dicta sunt.

Rio de Janeiro - Instituto Aloisiano

- 2.1.10 Il faut faire une distinction entre les deux centres de formation philosophique de la Compagnie au Brésil: a) le "Colégio Cristo-Rei" (Provinciae Brasiliæ Meridionalis), à São Leopoldo, RS, associé à l'Université "Rio dos Sinos" (S.J.) et b) l' "Instituto Aloisiano", à Rio de Janeiro, RJ, où fonctionne la Faculté Ecclesiastique de Philosophie, associée à l'Université Catholique de Rio (S.J.) et qui accueille aussi les séminaristes de l'Archèvesché de Rio et d'autres religieux. À São Leopoldo les scolastiques suivent leur cours de philosophie parallèlement avec un cours universitaire en sciences humaines ou

sciences exactes. Les classes de philosophie ont lieu à la maison, l'après-midi (elles ne donnent pas droit à des titres académiques); le matin on suit les classes universitaires en ville. Je ne suis pas en mesure de me prononcer sur les avantages ou les désavantages de cette formule et pas non plus sur le contenu et la méthode de l'enseignement philosophique qui est donné à São Leopoldo. A Rio les classes de philosophie ont lieu soit à l'"Instituto Aloisiano", soit à l'Université Catholique. Le cours est divisé en 16 semestres (4 ans). La première année correspond, à peu près, à ce qui était l'ancienne classe d'Humanités dans la Compagnie. En plus de l'approfondissement de la connaissance d'une langue moderne (le français, l'anglais ou l'allemand), il y a des cours d'introduction aux concepts fondamentaux des sciences humaines (Sociologie et Psychologie) et des sciences exactes (Mathématiques et Physique). On se propose, avant tout, d'appeler l'attention des élèves sur les problèmes épistémologiques fondamentaux qui sont posés par les sciences contemporaines dans le domaine de la nature et dans le domaine de l'homme. On donne aussi un cours de ce qu'on appelle une "Introduction à la vision chrétienne du monde". C'est surtout d'une vision historique qu'il s'agit, où l'on cherche à montrer à grands traits le développement historique de la dialectique Christianisme-culture depuis les origines jusqu'à l'époque contemporaine. Un cours d'introduction à la Logique est aussi prévu pour le deuxième semestre. D'après le système de "crédits" en vigueur dans les Universités brésiliennes, chaque matière de cours donne droit à 4 "crédits" (1 "crédit" = 15 heures/classe), ce qui donne 60 h/c par semestre (4 h/c par semaine). Le cours de philosophie proprement dit ne commence qu'à la deuxième année, et il couvre deux ans. On suit un ordre des matières plutôt classique: Théorie de la connaissance, Anthropologie philosophique, Philosophie de la Nature, Problèmes de Métaphysique, Philosophie morale et Histoire de la Philosophie. Le contenu et la méthode peuvent varier selon les Professeurs (Je dois dire que nous n'avons, pour les matières philosophiques, que deux professeurs jésuites; les autres sont des laïques). L'exposition magistrale en classe, avec un développement systématique du contenu, est très en défaveur, quoique personnellement j'y tienne beaucoup. On préfère la lecture et l'interprétation des textes classiques ou modernes qui puissent fournir la base pour une sorte de libre réflexion. Une quatrième année est prévue seulement pour ceux qui se montreront particulièrement doués pour la réflexion philosophique: on leur donne des séminaires sur des problèmes et des textes fondamentaux et ils doivent recevoir aussi une orientation suivie de lecture pour approfondir leur connaissance de la littérature philosophique classique et contemporaine.

Quito

- 2.1.11 Los estudios filosóficos de los jesuitas en Ecuador tuvieron su época brillante con la Facultad de Filosofía San Gregorio (de 1950 a 1971), centro internacional para jesuitas de toda Latinoamérica, abierto luego a otros estudiantes eclesiásticos y finalmente a seglares. Se transformó (y desapareció en su función propia) al dar lugar al Departamento de Filosofía de que hablé antes. Los poquísimos estudiantes jesuitas actuales han hecho precariamente sus estudios en ese Departamento y ahora

comienzan a hacerlos en la Facultad de Teología recién fundada, cuyo ciclo básico es un quinquenio filosófico-teológico: en este quinquenio hay una dosis de filosofía (el mínimo requerido por la Iglesia) que no constituye ni una etapa previa cerrada sobre si misma ni un conjunto sistemático de filosofía, sino una estructuración de bases filosóficas que - en torno al concepto de pensamiento cristiano - puedan servir al estudio de la Teología actualmente. Estos elementos filosóficos se integran dentro de las demás materias teológicas y auxiliares, sobre todo en los tres primeros años; existe en cada uno de los cuatro primeros años una materia principal, de más número de horas, cuya naturaleza es preponderantemente filosófica: pensamiento cristiano, el hombre, Dios, el obrar responsable.

Bogotá - Javeriana

- 2.1.12 Los Estudiantes jesuitas realizan actualmente sus estudios en el Departamento de Filosofía de la Facultad de Filosofía y Letras de la Universidad Javeriana. El programa del Departamento de Filosofía fué radicalmente modificado a finales de 1.974 y está en su segundo año de realización; es un programa abierto a todos los estudiantes (Laicos y religiosos). Los principios, métodos y contenidos de dicho programa se indican a continuación.

I. Características generales

1. La finalidad del Plan de Estudios es la de facilitar al estudiante la apropiación de su práctica filosófica y suministrarle, del modo más amplio posible, áreas temáticas en donde pueda ejercitarse esta práctica, al mismo tiempo que instrumentos académicos (tutorías, preseminarios, seminarios, asignaturas electivas, trabajo de grado, etc.) que faciliten dicha práctica.
2. El desarrollo del Plan de Estudios en cada periodo académico se programará, especialmente en lo que se refiere a los cuatro últimos semestres y a todos los preseminarios y seminarios, sobre la base de los intereses del grupo humano (profesores y alumnos) que trabaja en la carrera. Esto implica entender el currículo ante todo como el trabajo académico de un grupo cuyo núcleo establece los profesores, y sólo en parte como el desarrollo de un plan de estudios previamente establecido.
3. Los cuatro últimos semestres forman una unidad. Su orientación y metodología es tutorial. Fuera de la Historia de la Filosofía Contemporánea, la Epistemología, la Filosofía Social y la Filosofía Política, todas las demás asignaturas se proponen como opcionales.
4. La Historia de la Filosofía constituye el contexto dinámico que media tanto la reconstrucción del Pensar Filosófico mismo como la apropiación por parte del estudiante de su práctica filosófica.
5. Las áreas temáticas no están limitadas ni definidas por ningún sistema filosófico particular, sino indicadas como focos recurrentes de la práctica filosófica originados en el movimiento de la Historia de la Filosofía. (Antropología Filosófica, Metafísica, Ética, Filosofía de la Religión).

Las áreas de Epistemología, Filosofía Política y Filosofía Social tienen su razón de ser en el currículo y explicitan su racionalidad temática en virtud de las implicaciones filosóficas que conllevan las rupturas que en el orden del conocimiento se ha producido:

- a) La ruptura que se origina con la emergencia de la conciencia científica moderna que convierte el pensamiento mismo y su sujeto en tarea de la práctica filosófica.
- b) La que se origina en la conciencia de las transformaciones sociales y políticas contemporáneas que convierte el movimiento de la historia en la tarea final de esta práctica.

Los horizontes particulares de los profesores de las diferentes áreas temáticas del currículo determinarán el programa, los problemas específicos, las cuestiones selectas y el tratamiento adecuado que haya de darse a estas áreas.

6. La función de los preseminarios de Filosofía es ante todo la de introducir metodológicamente en el funcionamiento y dinámica de los seminarios.

Los Seminarios son el complemento adecuado a la formación del estudiante y podrán tener una orientación histórica o temática. Los que se realicen con anterioridad al 5º semestre deberán tener en cuenta las asignaturas históricas y temáticas que se desarrollen en el periodo correspondiente.

7. Aprobados cuatro semestres de carrera, el estudiante deberá escoger un tutor, quien lo orientará en la selección de las asignaturas optionales y seminarios. El tutor será también el director del Trabajo de Grado cuya preparación se iniciará a partir del 5º semestre.

8. Para obtener la Licenciatura el estudiante deberá aprobar el trabajo de Grado y el Examen de Grado. Este deberá mostrar la capacidad del estudiante para explicar los fundamentos filosóficos de su Trabajo de Grado.

9. Para presentar el Examen de Grado se requiere haber aprobado todas las asignaturas, todos los seminarios y el Trabajo de Grado. La clasificación de este último se obtiene promediando la que le adjudique el profesor que lo haya dirigido y la que le asigne otro profesor designado para el caso por el Director de Carrera.

Pune

- 2.1.13. The place given by Jesuits to philosophical studies in India is relatively important since all Jesuits do still two years of philosophical studies in ecclesiastical faculties of philosophy. The content is still sufficiently elaborate, though, recently, more time has been assigned, within these two years, to allied disciplines such as psychology and sociology. The method is a blending of systematic philosophy and of history of philosophy. Special attention is given to the history of Indian Philosophy.

Shembaganur

- 2.1.14. The Society of Jesus which formed a part of the colonial and missionary Church in India, established the philosophy Faculties here following the regulations of Rome and of the Ratio Studiorum. One of the characteristic marks of the Indian Church up to very recent times was the rejection of every thing non-Christian and non-Roman as 'pagan'. Even today there are some seminaries in India that consider Indian thought a danger to faith and morals. Some twenty years ago our country's systems of thought both ancient and modern found no place on the Jesuit Faculty-curriculum.

Scholasticism in one form or another has been and still is our philosophy. Today some of the modern Thomists like Maréchal, Coreth, Rahner and Lonergan are taught from secondary sources. In this Shembaganur Faculty, for example, the major content of philosophy is contained in the classical six treatises: Epistemology, Metaphysics, Cosmology, Psychology, Ethics and Natural Theology. These treatises are taught from Western scholastic books and are dealt with systematically. In all of them Scholasticism is placed before the students as the last word in human thought and all other philosophical systems and approaches - Eastern and Western - of which, it must be confessed, the professors and students possess very scanty knowledge are refuted. The method is deductive and apologetic. A genuine problem-centred, historical and critical reflection on our Indian situation and reality is not found in our Faculties. In the given situation, I am afraid it is an impossibility. Universal answers are offered to universal problems!

The history of Western and Indian thought is also taught. Except the professor of Indology no other member of the staff, as a rule, knows anything about either the past or the present thought patterns and ideas of our people. All our professors trained abroad repeat here in India what they have heard in the West. The peculiar situation of our country and of the Church - no common national language, colonial past, regional differences, missionary Church with an innate superiority complex imbedded in many missionaries,

our 'receiving attitude' (ideas, money etc. from abroad), the rootlessness of most of our Christians (many Christians have roots neither in India nor in the West) from among whom our professors and students come condition the study and teaching of philosophy. This is the reason why in our Faculties, philosophy is an exercise in repeating old ideas.

Most of our professors do lack contact with reality. They have no existential contact with or experience of our people, their conditions, their hopes and aspirations. In fact most of the requirements of priestly formation can be fulfilled without any such experience or reflection. Though this Faculty of Shembaganur has existed for many decades no professor from here has written any serious book or published worth while articles. There is no tradition of research or writing in this house. This is largely true of the Pune Faculty too. Our faculties on the whole reflect the obsolete ideological conflicts of the West. Our people, our traditions, our present situation and thought are somehow made into abstract universal realities. Again in our Faculties because of the overwhelming weightage given to Scholasticism, there is an appalling ignorance of modern movements of thought. This fact cuts us away from the modern men and his thought patterns.

As mentioned above the method most prevalent in our Faculties is deductive, scholastic. Now and then some of the younger professors speak of the phenomenological method. But most of the professors are not well acquainted with the dialectical, transcendental, analytical and other methods. These are hardly made use of in our teaching.

Often in our Faculties the ideas of various thinkers are taught in a parallel fashion. The inter-relationships of thoughts, of systems are not explained. Eastern and Western thought are not compared; their complementary character is not reflected upon. Hardly anyone has tried to analyse our present situation and create a new synthetic philosophy out of it. I and many of my companions often do doubt whether there is any real, living philosophy in our Faculties. Are our Faculties really committed to serious reflection, research, and creation?

Parkville

- 2.1.15. The last three-year course in philosophy terminated in 1969, and the last two-year full-time course in philosophy terminated in 1972.

Since the beginning of 1972, those Jesuits who have completed their noviceship have either been going to a university or similar institute for secular studies, to be followed by six years of combined philosophy and theology at Parkville (with a break for regency),

or they have been coming to Parkville for a six-year combined course in philosophy and theology, with a break (normally after two years), for secular studies and regency. The courses are adapted to each individual, but they would normally include one or two subjects in philosophy per year until a total of six subjects has been reached, which is taken as equivalent to two full years of study.

The teaching has been done by Fr. Cowburn, Fr. Begley and Rev. H. Wardlaw, a Presbyterian Professor of Systematic Theology and Philosophy at our United Faculty of Theology. I returned to the teaching of philosophy at the beginning of this year, after three years in pastoral work. Fr. Begley has now moved to India, and Fr. Cowburn is going to New Zealand at the end of this year.

The content has been made up of the issues relevant to theology concerning knowledge, the nature of man, the existence and nature of God, the meaningfulness of language about God, and the basis of ethics. General Sociology and the Sociology of Religion are also available (taught by Fr. Noel Ryan) and are included among the philosophical subjects. The method could be described as a presentation of the main views on these issues and a critical examination of the arguments.

Tokyo - Sophia

2.1.16. All Jesuits in Japan receive their philosophical formation at the Sophia University, Tokyo. Those who start their academic education in the Society, spend, before joining the Faculty of Theology, four years in the Department of Philosophy (which is one of the eleven departments of the Faculty of Letters), where they receive courses in General Education along with all other students and basic philosophical training centered on systematic courses in Scholastic Philosophy and History of Philosophy. Scholastics who enter the Society as university graduates proceed as a rule directly to the Faculty of Theology, completing their philosophical training during their first two years of Theology (attending essential courses of the Department of Philosophy). Our Department of Philosophy has a flourishing graduate course leading to M.A. and Ph.D., at present enlisting mostly laymen. Jesuits and seminarians who join this graduate course, may obtain academic degrees of the Ecclesiastical Faculty of Philosophy along with the civil ones.

2.1.17. The scholastics take their philosophy courses at the Philosophy Department of the Jesuit-run Sophia University, though often they belong already during philosophy to the Theology Department.

In a great part of their classes, they are together with non-Christians. Philosophy is usually distributed over 2 or 3 years, during which the scholastics have to take quite a few theological and other courses, too. The minimum requirement of strictly philosophical studies is now 48 credits (1 credit = 1 hour per week during a semester of 12-15 weeks): 20 credits of systematical subjects (philosophical anthropology, epistemology, ethics, metaphysics, natural theology), 16 credits of history of philosophy, and 12 credits for (3) seminars of varying content. The systematical subjects, which are not harmonized among each other, stand in the tradition of scholasticism, though with modern influences from various sides; there is no strict systematization. History of philosophy is given as a chronological survey from the beginnings of European philosophy to modern times. There is virtually no 'Japanization' of philosophy. A (bachelor) dissertation is not required for those who belong to the Theology Department. - The scholastics are supposed to take the one or the other philosophical course towards the end of their theological studies.

Jakarta

2.1.18. Jesuit philosophical studies in Indonesia are conducted together with other bodies (orders, congregations, dioceses). All are seminaries de iure, except the STF which is also practically a seminary de facto.

The most important centers of philosophical studies are the major seminary of the archdiocese of Semarang at Kentungan near Yogyakarta (henceforth: Kentungan) and the STF in Jakarta. Kentungan has a program leading to an M.A. of the teachers' training College type (as a means for state recognition of its degrees) in both philosophy and theology. The program is "integrated" to a weak degree. The first semester is theology (introductory), then four semesters of philosophy, towards the end of which new theology courses begin to be taught, philosophy petering out (schedule-wise) and ceasing towards the end of the sixth semester. Integration with theology according to course contents is also "weak", i.e. philosophy is given a comparatively autonomous place in regard to theology methodologically; but at the same time programs shy away from more technically professional sophistication and is aimed rather at adaptation of the subject matter to the seminarians' personal development. While that objective must be lauded, the manner in which it is done is, perhaps inevitably, somewhat hybrid. All in all it may be the best way. (Jesuit scholastics do not study philosophy there, only theology.)

At the STF, which teaches (one year of) theology only as a portion of the curriculum not supervised by government inspection, runs a three year program of philosophy for a B.A. degree, while the one year program of theology (extra curricular, so far as state supervision is concerned) is accommodated in those three years also. This results in a fairly strenuous program, which, however, appears to be possible, with good results, for most of our scholastics (and somewhat harder for the Franciscan seminarians who study at the STF, as those for the most part come from Flores, where education at secondary school level is somewhat lower).

The program, in terms of courses, is fairly traditional: there are courses on philosophy of man, cosmology, ethics, theodicy, ontology, etc. Furthermore there is a fairly large choice of elective courses, on such subjects as philosophy of language, Freudianism, structuralism, philosophy of laughing and crying, political ethics, philosophy of history, advanced logic, philosophy of science, and so forth. The level may perhaps be called high; it is probably the highest in all of Indonesia. In terms of approaches and trends, courses offer a wide variety: there is no such thing as a doctrina domus, there is academic freedom, and so far there has not been even the suggestion of a clash in connection with orthodoxy problems. All teachers are balanced people in their teaching and combine a considerable appreciation for tradition with a large measure of openness for new ways of thinking. The atmosphere is tolerant and friction-free.

Cameroun

2.1.19. Owing to the scarcity of Jesuit students in our vice-province, our young men are trained in Europe (France) and face the same problems as their fellow Jesuits out there.

Kinshasa-Kimwenza

2.1.20 Le scolasticat de Kimwenza, le seul qui existe sur le continent, commença en 1954 pour les Africains et quelques Scolastiques européens destinés à la Province d'Afrique Centrale. L'enseignement était alors calqué sur celui du Scolasticat de Louvain-Eegenhoven (3 ans de néothomisme maréchalien). L'ouverture à l'Afrique ne se faisait que dans les cours de Littérature.

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De 1968 à 1975 on abandonnait pratiquement l'enseignement philosophique dans la Province. C'est la période où dans toute la Compagnie on remet en question la philosophie ecclésiastique. Plusieurs croyaient pouvoir la remplacer par des cours de philosophie universitaire. Cependant on gardait le projet de faire faire à nos jeunes Scolastiques 2 ans de philosophie après les études supérieures.

Entretemps il était créé un programme de 'Théologie Fondamentale' (un an directement après le noviciat) pour tous les Scolastiques africains, anglophones et francophones. Cette année avait lieu ici au Scolasticat de Kimwenza.

En 1975 la Commission pour la Formation des Nôtres demandait au Provincial d'interrompre l'expérience de la Théologie Fondamentale pour reprendre la vieille filière de trois ans de philosophie à la sortie du noviciat.

C'est ainsi que la philosophie de Kimwenza rouvrait ses portes en octobre 1975. Cette fois notre recrutement s'élargissait aux Scolastiques d'autres Congrégations travaillant au Zaïre (Scheutistes, Prémontrés, et Oblats de Marie). Le nouveau programme comprenait un an de Culture générale (type ancien Juvénat) et deux ans de Philosophie proprement dite. Mais très vite nos étudiants montrèrent une nette opposition à cette année de Juvénat; ils voulaient commencer tout de suite avec la Philosophie. Il est vrai que cette année n'avait pas été suffisamment préparée.

Il nous semble que leur requête se justifie. C'est pourquoi nous avons décidé de suivre un programme de Trois années de Philosophie avec une large initiation aux sciences humaines (surtout en première année). Nous nous proposons dans le programme actuel, de reprendre les grands thèmes de la philosophie classiques parce qu'ils nous semblent valables pour toutes les cultures. Nous insisterons, autant que faire se peut, sur une certaine incarnation spécifiquement africaine de ces grandes interrogations. Certains cours nous conduiront même à privilégier des aspects régionaux (Cours de Linguistique, d'Histoire de l'Art, d'Anthropologie, d'Ethique spéciale etc.

Méthode: Nous croyons au pluralisme des méthodes. Sur ce point, d'ailleurs, nous sommes dépendants de la sensibilité et de la formation des professeurs: méthode scolastique, phénoménologique, positivo-structurale... Cependant en général nos cours comprennent chaque fois une partie historique et une partie spéculative, ou réflexive. Aucun cours n'est conçu sous forme de succession de thèses. Dans la mesure du possible nos professeurs sont obligés d'écrire leurs syllabus de manière à ce que les étudiants aient sous les yeux toute la démarche du cours et puissent préparer (ou se préparer) aux leçons.

Nous sommes encore largement soumis au système des cours magistraux avec un seul séminaire par semestre. Cela pourra changer avec le rajeunissement du corps professoral. A cause du climat et aussi pour permettre aux étudiants de travailler et de lire, les cours n'ont lieu que pendant les avant-midi.

2.1.21 Kimwenza est pratiquement le seul philosophat S.J. de l'Afrique noire.

Partout existent actuellement des universités qui imposent leurs idées sans qu'il y ait à proprement parler une instance catholique à niveau universitaire qui sait vraiment répondre aux problèmes et aux questions que posent ces courants à l'Eglise. Il y a au Zaïre, la "Faculté de théologie de Kinshasa". Elle pourra probablement faire du très bon travail. Mais à ce moment-ci elle est encore à ses débuts: elle aussi est en pleine recherche. Et la Compagnie?

Kimwenza reprend comme philosophat après 6 ans d'interruption. Le Scolasticat possède maintenant "un" docteur africain en philo., un autre est en formation. Le nombre des Scolastiques est très petit, mais actuellement des religieux d'autres Congrégations fréquentent la future Faculté. L'impact sur les courants philosophiques en Afrique est encore très petit. Quant aux méthodes c'est surtout la méthode phénoménologique sur fond de scolastique qui y est enseignée. On se tient aux grandes divisions de la philosophie et on veut donner une formation solide.

2.2 Evaluation des changements intervenus depuis 1965 (C.G. XXXI)

In comparison with the situation before CG 31 (1965) do you notice a decline, a simple change, or even an improvement of philosophical studies? What do you think are the reasons for this phenomenon?

En comparación con la situación anterior a la CG 31 (1965) nota usted una decadencia, un simple cambio, o quizás una mejora de los estudios filosóficos? Cuáles cree usted que son las razones de este fenómeno?

2.2.1 Coreth (Provinces de langue allemande)

In unserem (deutschsprachigen) Raum gab es nach dem Konzil und der 31. GK keinen "Bruch". In machen anderen Regionen wurde bis dahin fast nur scholastische Philosophie gelehrt; dann kam die neue Öffnung, und man wußte vielfach gar nicht, was man philosophisch noch vertreten und unterrichten kann. Ich glaube, da ist die Situation in den deutschsprachigen Provinzen etwas anders. Schon lange zuvor hat man sich, wenn auch auf scholastischem Hintergrund, mit den verschiedenen Bewegungen neuerer Philosophie auseinandergesetzt und sie in einem christlichen Denken zu integrieren versucht. Dieses Bemühen geht zur Zeit weiter.

Ich will deshalb nicht sagen, daß etwas besser oder schlechter geworden ist, sondern nur, worin sich die geistige Atmosphäre geändert hat:

a) Die "pluralistische" Situation hat sich verschärft. Es gibt nicht mehr ein (mehr oder weniger) einheitliches System scholastischer Philosophie. Es werden vielmehr verschiedene philosophische Methoden und Standpunkte angeboten. Für den intelligenten, zur philosophischen Reflexion fähigen Studenten ist das ein großer Wert; er kann und soll sich damit auseinandersetzen und seinen eigenen geistigen Standort erarbeiten. Aber für den philosophisch weniger Begabten ist das Studium der Philosophie viel schwieriger geworden, es besteht die Gefahr, daß es ihn mehr verwirrt als geistig formt.

b) Das Philosophiestudium ist dadurch realer und lebendiger geworden. Der junge Student hat dadurch - jetzt auch inmitten der Großstadt und mit einer großen Zahl von auswärtigen Studenten zusammen studierend - nicht mehr den Eindruck, in einem "katholischen Getto" isoliert gezüchtet, sondern mit der realen Problematik unserer Zeit konfrontiert, zur Auseinandersetzung mit ihr gezwungen zu werden. Auch dadurch ist die Philosophie interessanter und attraktiver, aber keineswegs leichter geworden.

c) Eine Gefahr sehe ich in dem starken Vordringen von Sprachanalyse, Logik, Methodologie, Wissenschaftstheorie - des rein Formalen gegenüber dem Inhaltlichen. Diese Gefahr besteht heute nicht nur darin, daß die Philosophie dadurch leicht (wenn nicht notwendig) einem positivistischen und relativistischen Trend erliegt, sondern - noch allgemeiner - in einer Flucht ins Formale, wobei man es kaum noch wagt, zu Realproblemen Stellung zu nehmen. Auch ist diese formale Schulung Sache spezial-wissenschaftlicher Ausbildung. Nicht alle unserer Scholastiker können und sollen zu fachlich-wissenschaftlichen Philosophen ausgebildet werden. Wenn das formale Element (in diesem Sinn) ein zu großes Gewicht erhält, werden sie überfordert, und es ist kaum noch möglich, ihnen die sachlichen Grundeinsichten zu vermitteln, um die es in der Philosophie gehen muß.

Marty (France)

2.2.2 Je caractériserai par trois traits le changement par rapport à l'enseignement la philosophie avant 1965.

- La confrontation avec la pensée actuelle ne se fait plus à travers le cadre de la néo-scolastique (structure des cours: logique, ontologie, théologie naturelle, cosmologie, morale..., à la façon de C. Wolff, au 18^e siècle), mais à travers les questions mêmes que recouvrait cette structure (pour le "cycle A": expression et communication, question de l'Absolu, de la décision de l'homme, en sa responsabilité individuelle et en sa prise en charge de groupe...).

- La question du rapport philosophie-théologie essaie de demeurer toujours présente.

- Au niveau des méthodes, le travail de groupe a retrouvé une place qui revivifie une vieille tradition pédagogique de la Compagnie. Neuf est aussi le souci d'une interdisciplinarité effective (philosophie, théologie, sciences humaines).

Je refuserai donc un diagnostic de déclin des études philosophiques. On pourrait parler de conditions meilleures, dans la mesure où l'attention à la vie de la pensée peut rester plus souple

(dépassement de la "néo-scolastique"). La seule difficulté: celle du temps, non que la philosophie ait perdu en importance relative par rapport à la théologie, mais une entrée plus tardive dans la Compagnie oblige à raccourcir le temps global des études. L'inconvénient est sensible en histoire de la philosophie. Notre hypothèse est qu'elle est autre chose qu'une question d'érudition. Elle doit donner un sens de la vie de la pensée, mais pour atteindre ce but, il faut n'aborder le Moyen-Age qu'après être parti de la modernité, et être passé par l'Antiquité. Le résultat est que le Moyen-Age n'est que très peu présent.

Alvarez Bolado (España)

2.2.3 Es difícil decir. Porque los últimos años en España coinciden con el fuerte descenso numérico en el alumnado de Filosofía, y con el fuerte descenso en el número de nuestros estudiantes jesuitas. El último año sólo había - creo - 2 estudiantes jesuitas en la Facultad de Filosofía. Y este año la Licenciatura en Filosofía (los dos últimos años de especialidad) sólo tendrá 12 alumnos (no jesuitas).

Tendría a creer que se nota un traslado del interés especulativo hacia el campo de la Teoría de la Ciencia y sobre todo de la Psicología y Sociología. El ambiente, en general, es fuertemente pragmático.

Por lo que se refiere a la Filosofía misma: ya no se da, parece que no puede darse - a no ser de manera artificial - como un único corpus. Las asignaturas filosóficas, incluso las de profesores competentes, convergen de manera difícil o no convergen.

Gómez Caffarena (España)

2.2.4 Creo que hay que hablar de franca y fuerte decadencia. Las razones principales están ya insinuadas en las dos respuestas anteriores. Por una parte los jesuitas participan de la situación ambiental y por otra parte se ha venido abajo la estructura institucional que mantenía en una cierta altura los estudios filosóficos. La escasez de vocaciones a la Compañía agrava todo: falta "material humano" potencialmente apto para la profundización filosófica; y hay que aceptar mucho más que antes los deseos de los candidatos, sin poder osar imponerles algo que de suyo no ven.

Copleston (Great Britain)

2.2.5 I am inclined to think that there is some improvement. Some students take the combined degree in philosophy and theology of the University. (The courses are taught at Heythrop.) And the prospect of a University degree acts as an incentive to study.

Lonergan (Canada)

2.2.6 As studies of philosophy in English-speaking Canada were discontinued well before 1965, there has since been no change whatever. However, attitudes towards philosophy have suffered incidental losses and enjoyed incidental gains. The incidental loss is the widespread conviction that philosophy is a waste of time. The incidental gain is the breakdown of the old regimentation. In both cases the underlying and longstanding causes are: (1) the radical shift in the notion of science in the seventeenth century; and (2) the radical shift in the notion of history in the nineteenth century. [...]

The proximate cause is to be sought, in my opinion, not in a total unawareness of the scientific and the historical revolutions, but in a failure to grasp their radical character and to acknowledge that far more than piecemeal concessions are needed to meet the issue. We have acknowledged the transformation of our knowledge of nature and of our knowledge of man, not as a single momentous event demanding an equally momentous development in philosophy, but as a series of regrettable aberrations that unfortunately were widely accepted.

Harvanek (U.S.A.)

2.2.7 Certainly there has been a decline in the amount of time, concentration, and energy given to philosophy before GC 31. Two years is less than three years. The concentration of philosophy into a separate school, with its own faculty, frequently linked with a school of theology in the same campus certainly made for more intensive philosophical studies than is the case at least in the Chicago-Detroit provinces where philosophy is done in conjunction with other studies, studies which are frequently focused on a degree in one of the arts or sciences. Also, philosophy studies in the past were all done from the point of view and in the mode of scholastic philosophy and especially of thomism. This concentration of method and system has at least been weakened if not lost altogether. Furthermore, philosophy was closely linked with the study of theology. This link has also been weakened, if not lost altogether.

What brought on the change? Many things, all connected with the cultural change that has been going on in our western world and in the Church. I will try to list some of them.

- a. The movement into vernacular in teaching and in liturgy. Latin was the language of scholasticism and thomism. The vernacular won't be contained within the bonds of medieval scholasticism.
- b. The paperback revolution in printing. This supported the move away from textbooks in philosophy and towards readings directly from the philosophers.
- c. The growing cultural importance of the arts and sciences, especially the behavioural and social sciences, and the development of graduate degrees in these fields. It made it necessary to get two educations, in philosophy and theology, and in another field, e.g. physics or psychology, and that was too much of a strain for many Jesuits.
- d. The lack of capacity of many Jesuits for progressive study of philosophy. Extensive studies in universities apart from professional schools are ordered progressively, not only in sequence of topics but also in penetration and capacity. That is, lower division and upper division work in a college major, master's level work, and finally doctoral level work. Many students may be able to do lower and upper division collegiate work, but lack the capacity and taste for further work. Hence, more philosophy beyond elementary courses in the various divisions of philosophy was beyond them and frequently proved countereducative.
- e. The break in ecclesial authority climaxed in Vatican II. The neoscholastic/thomistic movement was largely initiated, moved and held up, that is, supported by ecclesial authority. This was culturally acceptable in the era from 1850 to 1950, but it could not last forever. The initiation of changes in Catholic practices, particularly in the liturgy, broke the dam of Catholic authority.
- f. The movement of the Church through Vatican II to involvement in the contemporary world (*aggiornamento*) released and stimulated a desire to be involved in the thinking, struggles, and development of that world. That carried with it a desire to be engaged in the philosophy of the modern world.
- g. The movement of the temper and spirit of the times from rationalism of the 19th and early 20th centuries to the romanticism (existentialism and phenomenology) of the post-war era. Scholasticism/thomism are essentially rationalist and intellectualist philosophies, and also individualist. They were not able to satisfy the emotional and social feelings of the times.
- h. The increasingly pervasive sense of historical cultural development (evolutionism in its various forms). Scholasticism/thomism was not easily able to respond to this perspective.
- i. The development of theology as a reflection on faith, and the understanding of faith as an experience. The neoscholastic era was largely an era of philosophical rationalism and though theology said otherwise, actually it rested on the rationally certain demonstrations of scholastic philosophy for its theology.

The study of philosophy was motivated by its value for theology. But theology was strongly influenced by the same spirit of romanticism that stimulated phenomenology and existentialism. Moreover, the biblical renewal and development moved theology away from philosophy as its base. As a result theology became less and less related to an ontological and rational philosophy, and more related to hermeneutics, communication, community, history, psychology and sociology. A different kind of philosophy was needed, but it frequently wasn't recognized as philosophy. (Cf. e.g. Geffré, A New Age in Theology.)

j. The development of pluralism. World communication has brought with it an awareness of contemporaneous different cultures, different modes of thought and feeling. It has made a unitary system of thought impossible in fact, and led to a sense that that is the way it is in principle also. This has become the intellectual problem of our times. There is pluralism in theology, pluralism in philosophy, pluralism in life styles, simply pluralism. In philosophy, at least, it seems that its very nature is to be pluralistic. There is no one absolute starting point, no one point of view, no one absolute method. All one can point to perhaps is one goal, hidden in the mist of mystery. The movement of the Church to regionalism in and since Vatican II has supported this spirit of pluralism, though the Vatican has made some efforts to restrain it.

This brings up the question whether the movement in philosophy has been good or bad, that is, whether there has been decline or improvement. The question is more complex than it may seem at first and cannot be answered with a simple yes or no. Certainly if one's model of philosophy, its nature and role, is the scholastic model, then there has been a decline. It has to be asked however whether the scholastic model does not exaggerate the role of philosophy and confuse theology and philosophy. Further, whether the new situation in philosophy is good or bad depends on what the nature of philosophy is in itself, not on what some would want it to be. If it is the nature of philosophy to be pluralistic, if its nature is to be an incomplete and searching wisdom, exploratory of new avenues, hesitant, suggestive of new insights, then perhaps philosophy is coming into its own and becoming what it ought to be. It is my inclination to believe that the neoscholastic period was a period of exaggerated rationalism and that the role of rational philosophy was exaggerated with reference to the faith. I think we have an entirely new situation today but that we haven't begun even to understand the problem. The basic problem, I think, is the nature of theology, to what extent is it an independent science and what is its distinction from and relation to philosophy, and what philosophy. When this becomes clear, then we will begin to come to some clarity about the meaning and place of philosophy.

McGovern (U.S.A.)

- 2.2.8 Five years ago I would have said "decline" for the following reasons:
- A. The movement of seminaries to university campuses tended to widen curriculum requirements and less control over curriculum.
 - B. A tendency towards shortening the years of formation for a Jesuit.
 - C. All aspects of formation were challenged and questioned in the 1960's, including the dominant role of philosophy.
 - D. For a time social activism displaced intellectual interest.
- But today I see these same reasons in a positive light and I am reasonably satisfied with the academic formation of the collegian years. The amount of strict "philosophical studies" is still less than in pre-1965 years. But I believe that much of the philosophy taught then had little relevance to contemporary problems and I would not want a return to those years.

Slipko (Pologne)

- 2.2.9. Quaestio est sat complicata et una propositione solvi nequit. Certe non omnia negative aestimanda sunt, attamen quod - ut ita dicam - stricte sumptam philosophiam spectat, mutatio non solum a me, sed etiam ab aliis nostris potius in deterius versam esse observatur. De causis etiam plurimum esset disputandum. In promptu, et ideo provisorie, duae assignari possunt; 1º nimia copia experimentorum; 2º dissolutio prioris rationis studiorum, secundum quam studium totius philosophiae ad normam unius systematis persolvebatur. Abstrahendo pro nunc a quaestione, qualis seu quantum valor theoreticus huic systemati sit tribuendus ac an in hominibus adiunctis adhuc actualis sit censendus (secundum meam persuasione actualitas eius non minuitur, immo crescit), sub respectu didactico studium philosophicum systematico ordinatum praeferendum videtur rationi docendi, in qua unusquisque professor aliud sistema profitetur, nonnulli autem materiam philosophicam "asystematice", modo pure descriptivo aut historico proponunt.

de Lima Vaz (Brésil)

- 2.2.10 La formation philosophique dans notre Province était, jusqu'en 1965, très rigide scolaquement et thomiste, avec les classes toujours en latin et un programme qui suivait littéralement celle de la Grégorienne. Elle avait tous les avantages d'une formation systématique et tous les défauts d'une pensée scléroseée, ce qui l'a rendue, à la fin, proprement inassimilable aux jeunes. Aussi a-t-elle été jetée presque d'un coup par dessus le bord, lors du déplacement de la Faculté de Philosophie de Nova Friburgo, RJ, à São Paulo. Il y eut une période de transition très confuse où, malgré des cours de haut niveau donnés par des Professeurs invités, comme les Pères de Finance et Selvaggi, ou les efforts de jeunes Professeurs comme le Père Mac Dowell, la

formation philosophique s'est vue apremment critiquée par les jeunes. À présent on cherche, ici à Rio, à remettre sur pied un cours tant soit peu organique (cf. 2.1), mais je n'ose pas encore me prononcer sur le succès de l'expérience. Il est difficile de dire si s'il s'agit, par rapport à la situation antérieure, d'une décadence, d'un simple changement ou d'un progrès, puisque les situations sont très diverses. Je constate cependant: a) une baisse certaine de l'intérêt des jeunes jésuites pour les études de philosophie, en contraste frappant, il faut le dire, avec ce que je peux observer chez mes élèves dans l'Université d'Etat de Minas Gerais. Je crois pouvoir l'attribuer à la poussée anti-intellectualiste qui est le fait, en ce moment, de l'Eglise et de la Compagnie en particulier, au Brésil (influence des mouvements charismatiques d'une part, de l'activité pastorale centrée sur une praxis sociale, de l'autre). b) une baisse non moins certaine du niveau culturel des jeunes scolastiques, effet très visible de la croissance rapide et presque foudroyante de l'enseignement moyen chez nous dans ces dernières années, avec une baisse de qualité qui alarme déjà les responsables. Or, la vieille formation humaniste de la Compagnie qui pourrait compléter les lacunes d'une instruction de masse, a été complètement abandonnée et presque rien ne l'a remplacée, du moins chez nous (voir cependant, 2.1, ce qui est prévu pour la première année de philosophie). Tandis que les jeunes gens les plus doués, dans les Universités laïques, cherchent à se procurer, tant bien que mal, les éléments d'une culture générale dont ils sentent vivement le besoin, la plupart des jeunes jésuites, fascinés par la soi-disante "option pour le peuple" (qui n'est dans l'espèce, il faut le dire, qu'une option pour l'ignorance) ne montrent que du dédain pour une formation intellectuelle plus sérieuse. Donc, si l'on regarde le niveau culturel des jeunes qui commencent leur philosophie avant et après 1965, je crois qu'il faut parler d'une décadence. Pour ce qui regarde le contenu et la méthode de l'enseignement philosophique, je crois qu'il faudrait parler plutôt d'un changement, dont le sens et les résultats ne sont pas encore suffisamment clairs pour qu'on puisse établir des comparaisons.

Terán Dutari (Quito, Ecuador)

- 2.2.11 Evidentemente se nota una decadencia respecto del estado de cosas anterior a 1965, si nos fijamos en la filosofía como tal. Pero cabe preguntarse si no era preferible esta crisis actual, para obligarnos a replantear desde las raíces el problema de la filosofía en los estudios de la Compañía, como ya se está haciendo. Me parece que las razones del cambio de cosas han de buscarse en la profunda transformación histórica de nuestro mundo: no es asunto de la Compañía, ni lo podremos afrontar con consideraciones que sólo afectan a la Compañía. La transformación parece referirse no tanto a contenidos de pensamiento, sino al sentido mismo del pensamiento en la sociedad actual, y por tanto también en la Iglesia.

Remolina (Colombia)

- 2.2.12 Despues de la CG XXXI (1965) se ha dado el siguiente fenômeno que podemos describir en tres etapas:

Primera etapa (1968 - 1971).- Los estudiantes jesuitas comenzaron a sentirse no suficientemente identificados con su carrera de Filosofía, sobre todo frente a los demás estudiantes de la Universidad. No veian por qué todos, aun los que no tenian aptitudes para ello, debian hacer una carrera de Filosofía. Representan la necesidad de una formación que los identificara más como "sacerdotes" y que fuera integrando en forma progresiva los diversos aspectos "sacerdotales": intelectual, espiritual, religioso y apostólico.

Segunda etapa (1972 - 1975).- Con el fin de dar respuesta a estas inquietudes, se creo en la Provincia una "Carrera Sacerdotal" que pretendia, desde el punto de vista académico, integrar las Ciencias Humanas, la Filosofía y la Teología. Solo en forma excepcional algunos estudiantes continuaron en la Carrera de Filosofía. Por diversas razones, extrínsecas e intrínsecas, la "Carrera Sacerdotal" tuvo una vida efímera y solo alcanzó a realizar su programa en los tres primeros años de los seis que se habían planeado. Los estudiantes jesuitas deseaban tener una formacion "seria" en una ciencia particular y no simplemente una formacion "enciclopédica". Pensaban ademas que la "integración" interdisciplinar era prematura.

Tercera etapa (a partir de 1975).- La Filosofía como tal cobró de nuevo interés para los Estudiantes jesuitas, al menos "teóricamente". En el fondo, el interés por la Filosofía parece deberse a la necesidad de encontrar un fundamento sólido para una acción pastoral que se considera intimamente ligada a una acción "política". La mayoría de los estudiantes que realizaban sus estudios en la "Carrera Sacerdotal" pasaron al Departamento de Filosofía, ya sea por propio interés, ya sea por disposición de los Superiores. Actualmente comienza a repetirse el fenómeno anterior a la CG XXXI: los que tienen capacidad filosófica se interesan por los estudios de Filosofía; los demás hacen un esfuerzo por cumplir con este requisito. Una cierta parte de los estudiantes consideran la Licenciatura en Filosofía simplemente como una puerta que les abre la posibilidad de un post-grado en otras Ciencias Humanas.

Como apreciación general podria decirse que el interés de los estudiantes jesuitas por la Filosofía no es mayor que antes de la CG XXXI. Un dato que corrobora esta apreciación es el hecho de que no hay candidatos para una especialización en Filosofía. Por otra parte, la mayoría de los Profesores jesuitas en su labor de docencia filosófica no tienen un interés tan centrado como antes en los estudiantes jesuitas, sino más bien en aquellos estudiantes que están verdaderamente interesados por la Filosofía como tal y quieren ejercer más adelante su "profesión" de Filósofos. La motivación principal de los estudiantes jesuitas en sus estudios filosóficos es la de encontrar un método apropiado de conocimiento o "análisis de la realidad" para una acción apostólica ("política"); se tiene la impresión de que no hay un sistema filosófico suficientemente integrado (teoría-praxis) para ofrecer como alternativa al Marxismo.

de Marneffe (India)

- 2.2.13. In comparison with the situation before G.C. (1965), there is, first, a diminution in the time spent in doing philosophy. Formerly, almost all jesuits were doing three years of philosophy and taking a Licentiate in it. Now, no jesuit seeks a Licentiate in philosophy in our scholasticates. All have only two years, during which most obtain a bacchalaureate in philosophy. Secondly there is an improvement in the content: more Indian philosophy, less emphasis on old scholastic disputes; a more integrated approach with the other human sciences.

The reason for the drop in time allotted is simply the lessening, permitted by the General Congregation, of the requirements for the Grade in the Society. This, together with the need to spend time to acquire secular degrees also, has led to a very quick drop, in four or five years, from almost all, to 2/3, to 1/3, to two and finally to none preparing the Licentiate.

The reason for the improvement in content has been the repeated efforts made to meet a growing sense of the inadequacy of the programme and method.

Puthiadam (India)

- 2.2.14. At present there is a greater openness in our Faculties. Indian thought which was once considered a danger to faith and morals has a place on our curriculum. Marxism and other non-scholastic and non-Christian philosophies are also taught. The library is open to all the students. Among some of the younger professors there is at least an interest in research.

But still the changes we have tried to introduce into the philosophy curriculum and teaching remain on the level of externals. A few of the more obsolete points have been omitted and new courses have been introduced. There is however, very little of unity in the whole course. Since we have now reduced philosophy from three to two years, our planners have tried to condense the three year course into two. At the same time courses like 'film appreciation, group dynamics, transactional analysis, and two or three weeks lectures on Marxism, Existentialism' and on other possible subjects have been squeezed into the curriculum. Moreover Indology gets almost double the time allotted to it ten or fifteen years ago. So our time table is crowded indeed. In fact an Indian scholastic whose school and college formation is of a much lower standard than his European counterpart's and who does not know well any of the great international languages is asked to do double the amount of work in comparison with a Western scholastic. The standard of

English is steadily falling in India and practically no student can understand a good philosophical book in English at first reading. Neither in method nor in content (as regards the six major treatises) do we find any radical rethinking or change. We tried for two years an integrated course of philosophy and theology. It, however, proved to be a failure because of the lack of competent professors, of careful planning and finally because of our inability to persevere. Perhaps we may ask ourselves whether integration is possible at all with the present understanding of the nature of philosophy and theology. What we actually did in India was parallel teaching and not integration. The talk about the irrelevance of philosophy is widespread among the younger Jesuits of India. Some of the theology professors are convinced of this. So naturally the scholastics who come to philosophy are already infected with this idea. I certainly admit that quite a bit of what is taught in our Faculties under the name of philosophy is irrelevant to our life and problems.

Some years ago in our houses of study there was a spirit of earnestness and a sense of responsibility. Though even at that time scholasticism formed the staple food of our Faculties, yet it was taught with a certain seriousness, logical rigour and consistency. Now the atmosphere in our big houses of formation has completely changed. Both among the staff and students only rarely we come across the spirit of personal study, the asceticism of hard work and the sense of responsibility towards the future. We have given up many outdated practices, customs and modes of behaviour. Often nothing positive and better has been put in their place.

With the introduction of 'apostolic experiments', during the major holidays, it has become an approved practice that our scholastics spend five out of the twentyfour months outside the houses of formation doing things that are completely unconnected with their studies. Often the minor holidays are spent by many outside the Faculties. During the academic year extra-curricular activities are multiplied.

Together with these we must also take into consideration the questions of academic standards, the obsolete system of examinations, the common attitude of the scholastics who want to be priests but not scholars, the presence of a few scholastics who are either very poor in studies or who do not want to study and thus create an atmosphere of irresponsibility in the Faculty.

These and other factors have certainly brought a decline in intellectual life among Indian Jesuits and a fall in our philosophical studies.

Daly (Australia)

2.2.15. There was a definite improvement in the philosophical studies as a result of a thorough reorganization of the course and methods in November 1965, and this lasted for four years. The vernacular was introduced, the thesis method was followed far less rigidly, new topics were treated and some old ones dropped, lectures were reduced in number, more written work was required of the students, including written examinations of a type corresponding to the general usage in our country (although oral examinations were continued), more flexible special courses were introduced for the third-year students, and students were invited to widen their reading, under individual guidance. The three full-time lecturers were retained, with about two others to give part-time help.

There was a decline due to the shortening of the course of philosophy to two years for those who commenced studies in 1968 or later, and to the decision to spread the philosophical subjects among the theological subjects for those who commenced studies in 1972 or later. Few of these students have yet done much ecclesiastical study, as they have been engaged in secular studies and pastoral work, but the decision made possible a dispersal of our teaching staff, with the result that I will be the only Jesuit lecturing in philosophy during 1977 and 1978, with the prospect of another in 1979 and another in 1983.

The students of philosophy and lecturers were reasonably satisfied with the course as renewed in 1966, but many other members of the province had what I consider the mistaken beliefs that they had gained little themselves from the study of philosophy, that philosophical subjects were not capable of the sort of up-dating that was hoped for in theology, and that the "integration" spoken of in Decree 9 n.21 would be impossible if philosophy preceded theology. A few also held the view strongly that philosophy imposes a system and that systems are harmful.

One hopeful sign is that our incoming students are quite interested in philosophy and are ready to do the amount prescribed.

One great advantage of the combined course is the ease with which the lecturers in philosophy and theology can now associate with each other and enter into discussions, whereas formerly they were in distant institutions.

Armbruster (Japan)

2.2.16. Before 1965 all Jesuits attended the graduate course in Philosophy leading to an M.A. and Licentiatus in Phil. respectively. There was a special arrangement, by which, after two years of General

Education on College level, required by law for all students in Japan, this could be done without exceeding the period of three years allotted to philosophical studies in our Ratio Studiorum. But according to the present ecclesiastical legislation, for years became necessary for the Licentiatus. Along with the indispensable General Education this would mean that our Scholastics would spend six years at the University before even inscribing in the Faculty of Theology. The result was that the upgrading of our philosophical training lead to its curtailing for most of our Scholastics, who, as a rule, are now skipping the graduate course altogether. Thus the first change has been, that instead of three years, majority of Ours now get only two years of Philosophy proper.

The second change has been the rapidly decreasing positive knowledge of the scholastic "corpus doctrinae" among our Jesuit students. Our courses of systematic (scholastic) philosophy, which are now open also to the general students, increasingly tend to incorporate modern approaches to philosophical problems. The latin "Thesarium" as examination guidelines has been largely substituted by a conspectus of problems vaguely formulated in Japanese language.

The reasons for this development are manifold, conspicuous among them is the atmosphere of opening towards the secular world in the Church, combined with the generation change among our teaching staff. The younger professors are less convinced of the utility of memorized formulations, which are often readily forgotten after the examination.

The question remains, whether, in our reduced programs, we are still presenting to our students a "unified view of God, Man and Universe" as originally intended.

Riesenhuber (Japan)

2.2.17. The variety and, on the average, the quality of the courses may have improved, but in general the study of philosophy is much less intensive now than 10 years ago. Fewer scholastics seem to take the licentiate in philosophy (they may take it after finishing theology, but this chance seems to be slim). For a real deepening of philosophical insight, a coherent period of about three years, more or less exclusively given to philosophy and with quiet time for personal reflection, is necessary, but since most of the scholastics have to do special studies, they are overburdened and under time pressure. Also a complete discontinuity between philosophy and theology, with a total lack of philosophical interest on the side of the theology professors, weakens the importance of the philosophical studies. There is also a rather big discrepancy between the (Japanese) way of thinking of the scholastics and the kind of philosophy offered to them.

Danuwinata (Indonesia)

2.2.18. Before CG31 there was no philosophy here for our scholastics, who were sent abroad (Poona, Pullach, Nijmegen) for philosophy. A few Jesuits taught then in the major seminary at Kentungan (i.e. philosophy) to non-Jesuit candidates for the priesthood.

Hebga (Cameroun)

2.2.19. As far as I can see it, philosophical studies are being sacrificed to an alleged scientific training which remains to be seen.

Ugirashebuja (Zaire)

2.2.20. Il est difficile d'avancer ici une appréciation (pour ce qui est de notre scolasticat). Certes autrefois l'enseignement avait l'avantage d'être homogène et dogmatique. Aujourd'hui on se cherche tous, professeurs et étudiants. Je dirais que le progrès est dans cette attention à ce qui n'est pas prévu dans les traités, notamment, pour nous, à l'Afrique.

Dirven (Zaire)

2.2.21. On ne peut parler ni de régression, ni de stagnation, ni d'amélioration à proprement parler... si ce n'est qu'"en espérance". On pourrait dire qu'on est lancé pour un nouvel avenir! On prévoit une équipe assez fournie de professeurs... En tout cas, selon moi le philosophat a un rôle très important à jouer. Les jeunes qui arrivent ne le voient peut-être pas directement, mais ils comprendront vite l'importance de cette formation si elle répond vraiment aux exigences que l'Afrique pose actuellement. Or pour cela j'insisterais sur la nécessité de bien connaître les courants qui dominent pour le moment: les communismes, et le logico-positisme. Tout en gardant la doctrine classique, il faut savoir comment elle répond aux nouvelles tendances. Dès lors une connaissance approfondie en est nécessaire.

II^e Partie: La nécessité de la formation philosophique

3.1 Raisons pour une formation philosophique des Jésuites et futurs prêtres

In the light of what you think to be the nature of philosophy (and of theology) can you state clear reasons why philosophical studies should be a necessary part of preparation for the priesthood and/or of the training of a Jesuit?

A la luz de lo que usted cree ser la naturaleza de la filosofía (y de la teología) puede usted dar claras razones de por qué los estudios filosóficos debieran ser una parte necesaria de la preparación al sacerdocio y/o de la formación de un jesuita?

Coreth

3.1.1 Jeder, der - besonders in unserer problemreichen Zeit - zur apostolischen Sendung (als Priester oder Jesuit) berufen ist, muß sich in eigener Reflexion, in intellektueller Ehrlichkeit persönlich Rechenschaft gegeben haben über den Glauben, den er zu verkünden hat. Er muß ganz persönlich Grundeinsichten, Grundüberzeugungen gewonnen haben, aus denen er lebt und aus denen er verkündet. Diese Grundeinsichten sind zumeist philosophischer Art; sie gehen aber wesentlich in das Glaubensverständnis ein. Theologie ohne Philosophie ist unmöglich. Das zeigt eine Erfahrung von zwei Jahrtausenden: Es geht immer darum, den Glauben in das reflexe (d.h. philosophisch reflektierte) Selbstverständnis des Menschen - seiner Zeit, seiner kulturellen Situation - zu integrieren. P. Karl Rahner sagte mir einmal (in einem persönlichen Gespräch): 80 % des theologischen Fortschritts liegen an philosophischen Voraussetzungen. Darum geht es - und darum die nächste Frage.

Marty

3.1.2. Je mettrai en avant deux raisons principales qui me paraissent rendre la philosophie nécessaire dans la formation de la Compagnie.
 - L'expérience et l'apprentissage de la rigueur dans la pensée et dans l'expression. J'entends par là à la fois le souci de pouvoir justifier les termes que l'on emploie (dépassement de l'à peu près), et le souci de cohérence du discours. La rencontre de quelque grande pensée philosophique est de ce point de vue importante.

- Avoir un langage qui permette de communiquer sur les questions fondamentales pour tout homme, dans la diversité des religions, des options spirituelles. Le traitement précis de cette question se fait pour nous dans la réflexion sur le rapport philosophie-théologie. Mais on peut dire que c'est une condition pour que ceux que nous formons ne soient pas enfermés dans un groupe "croyant", qui se constituerait en "ghetto", avec un langage intéressant pour lui seul.

Alvarez Bolado

- 3.1.3/1. Por el carácter de "mediación universal" del lenguaje y del saber filosófico. Este carácter mediador sigue siendo real. Incluso debajo del predominio del "sociologismo" y del "psicologismo" actuales se da el carácter mediador del discurso y el análisis filosófico.- Ahora bien: el hombre que prepara la Compañía es de una manera especial "sacerdote ilustrado", y las tareas que le aguardan, aun en su pluralidad, exigen esta maestría - hasta un cierto grado - del hábito y el discurso filosófico.
2. Por el carácter "sapiencial" del sacerdocio. La nueva figura del sacerdote, si queremos delimitarla creativamente frente a la del "político", el "social worker", el profesional o técnico, tiene que recuperar el carácter sapiencial del sacerdote en los términos de la cultura contemporánea. A configurar esa figura sapiencial contribuyen las disciplinas filosóficas más centrales: metafísica y hermenéutica, ética, espíritu crítico.
3. La misión respecto al ateísmo no es más que una concreción de lo dicho en 1. y el reconocimiento de la necesidad de cuerpos sacerdotiales más especializados para cumplir su labor en el seno de una cultura tardía, secular y pluralista. El sacerdote en esa cultura, y en especial el jesuita, necesita el hábito y el lenguaje de la filosofía.

Gómez Caffarena

- 3.1.4 La teología católica siempre ha reconocido la necesidad de tener una dimensión "fundamental", o de autofundamentación, sin la cual tendría que optar por el fideísmo. Esto es lo que originó en el pasado el surgir de la filosofía escolástica en el seno de la teología. Si la realización fue mala (porque esa filosofía, demasiado literalmente ancilla theologiae, carecía de suficiente autenticidad), la idea germinal era muy justa; y la reciente teología protestante la va redescubriendo. Pienso que la filosofía es un planteamiento de las más profundas cuestiones que conciernen al hombre y un intento de respuesta complexiva (más allá de las dispersas respuestas a problemas concretos que dan las ciencias). De estas dos premisas se siguen, a mi entender, una serie de conclusiones para la formación de todo sacerdote y, más aún, de aquellos (como serían por vocación gran parte de los jesuitas) que han de prestar un servicio a la fe precisamente en la frontera de la cultura. Sin una seria iniciación en métodos y contenidos de reflexión filosófica, no creo sea posible hacer la mediación de la fe y la cultura contemporánea. No bastan ciertamente para ello las "ciencias del hombre".

Copleston

- 3.1.5 Some of the subjects treated in philosophy seem to be obviously relevant to the intellectual training of a Jesuit priest. Besides, philosophy of man seems to me a desirable propaedeutic for theology. If man is not open to the Transcendent, revelation makes no sense.

Lonergan

- 3.1.6 In general I should say that philosophy is the basic and total science, the Grund- und Gesamtwissenschaft, and for this reason it fulfills an essential mediating role between theology, other sciences, human cultures and societies. [5 pages of historical considerations left out].

One may note that particular sciences are specializations, that interdisciplinary studies build bridges between specializations to give us physical chemistry, biophysics, biochemistry, psychologies of the unconscious and social psychologies, that the ultimate ground of all interdisciplinary work is the basic and total science that results from understanding both in their similarities and in their differences the several methods of the particular sciences and, as well, the procedures of common sense. Only in virtue of such understanding is the theologian capable of thematizing adequately the Christian religion both in itself as a principle of sublation and in its effects upon the whole of human living.

As the reader will have noted, I am restating in the contemporary context the traditional view that philosophy is the handmaid of theology. In the medieval context logic was the norm and measure of science and by that standard metaphysics was the basic and total science. But in the contemporary context method is the norm and measure of science and so it is from an understanding of methods in their similarities and their differences that one attains the basic and total science. [...]

First of all, then, I do not see any relevance in any antiquated philosophy, and I consider antiquated any philosophy with a cognitive theory inadequate to account clearly and accurately for the procedures of common sense, of mathematics, of the natural sciences, of the human sciences, and of human studies.

Secondly, competence in a contemporary discipline pertains not to individuals but to groups and, in like manner, competence in a set of disciplines pertains to a group of groups. This feature of our world results from specialization, and specialization results from the fact that modern disciplines aim at knowledge, not of abstract universals, but of ever closer approximations to the

concrete. Moreover, as knowledge advances, specializations multiply and, as they multiply, they tend to get narrower and narrower. Eventually narrowness succumbs to decreasing returns and the need for "generalists" as well as specialists is felt. Within this context theology as the sublation of philosophy is of supreme importance. For if one believes that the Christian religion is the sublation of the whole of human living, the theological thematization of this religion must be granted first place in significant studies.

Thirdly, as it is only in the university that all aspects of human living are under study, it is in the Christian university that theology can attain its full development and exercise its full influence. In the past indeed it claimed to be the queen of the sciences, but then its deductivist notion of science misled it into making dictatorial claims. In the present proposal its influence will be exercised, not by laying down premises and demonstrating conclusions, but by promoting interdisciplinary understanding through its philosophy and through its sublation of philosophy.

Fourthly, as I argued in my paper on "The Response of the Jesuit as Priest and Apostle in the Modern World," the New Testament emphasis on the function of priests is that they are to be leaders, teachers, preachers. In the measure that a diocese or a religious order wishes to provide the church with leaders, teachers, preachers, it will do all it can to make the leaders far-seeing, the teachers profound, the preachers wise. The formula for that is simple: they will themselves live the Christian life that is the sublation of the whole of human living, and they will know a theology that thematizes the sublation of the whole of human living. In this fashion they will preach what already they practice.

Fifthly, resources both human and material are limited. Doing all one can at times may be little. But even then the ideal can be maintained. What one individual lacks can be made up by another, for in modern studies what counts is not the learning in the individual mind but in the group. Further, genuine Christian humility excludes the resentment that belittles the learning one does not oneself possess; and it is such resentment that erodes ideals.

Harvanek

- 3.1.7 I have my own understanding of philosophy and its place in the education of a priest and/or Jesuit, but it is not a clear and absolutely firm understanding. I believe that philosophy is situated between theology and the arts and sciences, and that theology either naively makes use of a philosophy (e.g. Heideggerianism or Marxism) or develops its own philosophy. Rahner and Lonergan seem to say that a theologian must be his own philosopher. This raises the question whether philosophy in Catholicism is an autonomous knowledge. Most creative Catholic philosophers are theologians.

As a teacher of faith and a searcher for the understanding of faith, a priest/Jesuit must ultimately explore human wisdom (philosophy), or be dependent on a teacher who does. Thus it would seem to me necessary as a minimum that a prospective priest/Jesuit should at least have the areas of philosophical inquiry and wisdom opened up for him so that he can insert his reflection on faith (theology) within that context. I believe that there are two periods of philosophy, before theology and after theology. That is, philosophy is first preliminary to theology in the sense that it awakens and expands the intellectual search for ultimate understanding. However, this is incomplete unless it leads to reflection on faith. But reflection on faith initiates new questions and inquiries that turn one (the theologian) back to philosophy. Christian philosophy in history has mostly been philosophy-after-faith. Augustine went through a short period in which he was a philosopher-before-faith, but the point of departure of his search and science gradually change to faith seeking understanding.

That is why I supported a program of studies several years ago where only half of the philosophical studies were done before theology, and the other half was to be done in the course of the study of theology. This program was initiated at our Chicago/Detroit theologate, but it has not really worked. There was no climate for extending the years of theology studies but rather for reducing them. Teachers of theology did not always feel the need for philosophy themselves. Other regions did not follow the system which made for complications as people went to different theologates.

These two periods of philosophy express for me the two characters or the two kinds of philosophy. One in a sense is done without reference to theology and simply joins the movement of philosophy (philosophies) in the historical cultural situation. The other is done after faith and is in a sense part of theology ("Christian philosophy") and seeks to understand faith in the context of historical wisdom.

I think philosophy has a special importance for a Jesuit because of the Jesuit tradition of intellectual ministry. It seems to be part of the Jesuit vocation to serve the Church in intellectual exploration and understanding of the ongoing human situation.

McGovern

3.1.8 Philosophical method, I believe, is essential to Jesuit formation. A Jesuit should develop a critical mind, a mind capable of recognizing and challenging assumptions, a mind capable of abstract conceptual thinking, and a mind capable of seeing relationships between other areas of knowledge and the "meaning of life".

3.1.9. Secundum meam persuasionem theologia neque coli neque cum fructu doceri potest sine relatione ad determinatam philosophiam.
 || "Aphilosophica" theologia stricte sumpta (non vero historia dogmatum) est aut fictio aut simulatio: sub specie theologiae liberatae ab omni philosophia propagatur theologia inspirata ab alia, traditionali solummodo opposita philosophia. Sed inter varias "philosophias" (i.e. systemata philosophica) non omnes se ostendunt aptae ad theologiam catholicam evolvendam. Ergo ut doceri possit recta theologia, debet ipsa fundari in recta philosophia. Si igitur studium theologiae iudicatur conditio necessaria praeparationis nostrorum ad sacerdotium, tunc etiam studium philosophicum peragatur oportet.

de Lima Vaz

3.1.10 Je n'aimerais à présenter ici qu'une seule raison en faveur d'une formation philosophique de nos jeunes gens mais, pour moi, elle se donne comme décisive. Au contraire de ce qu'il pourrait paraître à première vue, dans la mesure même où l'histoire devient une affaire gigantesque de transformation, par l'homme, de la nature et de la société (donc, de lui-même), et dans la mesure aussi où cette transformation avance à un rythme toujours plus rapide, le besoin des visées théoriques se fait sentir avec une urgence accrue: la praxis, en tant qu'humaine, ne peut avancer que toujours plus penetrée de théorie. Je n'ai pas à prouver cette affirmation qui me semble évidente, soit qu'on regarde la praxis scientifique, soit qu'on regarde celle sociale et politique. Les religions qui ne seront pas en mesure de donner une justification théorique de leur existence (c'est-à-dire de leur praxis même) ne seront bientôt que l'objet d'autres savoirs plus puissants, je veux dire de la théorie d'autres pratiques de déchiffrement du sens qui occuperont leur place vide dans le champ des savoirs et des pratiques socialement reconnus. Voilà pour la théologie. Eh bien, quoi qu'il en soit des annonces répétées sur la "mort de la philosophie" (qui ne sont d'ailleurs que l'expression d'une mode... philosophique), je ne crois pas qu'on puisse se passer, au moins dans notre tradition occidentale, de la philosophie (entendue d'ailleurs dans un sens très large) pour être en mesure de bâtir des théories. Notre civilisation, comme celle des Grecs, nos ancêtres, peut se définir comme une civilisation "philosophique", c'est-à-dire une civilisation qui ne survit qu'en fournissant toujours de théories sur elle même et rien ne prouve qu'elle va cesser de l'être, tout le contraire. Je crois donc qu'une formation philosophique sérieuse s'impose chez les jeunes jésuites, si la Compagnie veut avoir cette forme de présence au monde qui seule semble s'accorder avec l'inspiration originale de Saint Ignace et avec sa propre tradition: la présence d'une annonce de l'Évangile qui puisse se traduire dans les langages efficaces et reconnus de notre temps, c'est-à-dire dans les langages qui portent avec eux une théorie du monde qui est le notre ou, ce qui est le même, une "philosophie" s'il est vrai que la philosophie n'est que "son propre temps compris dans la pensée".

Terán Dutari

3.1.11 A la luz de lo que creo ser la Filosofía y la Teología veo claro que debe haber una componente filosófica en los estudios de preparación al sacerdocio, sobre todo dentro de la Compañía de Jesús. Pero no veo claro aún que esa componente haya de darse en la forma de etapa completa o de conjunto autónomo, por lo que se refiere a la formación de todos los jesuitas sin distinción. Las razones para lo primero están fundamentalmente en la naturaleza misma de la Teología, que juzgo ser el tipo de estudios que (en forma profundamente renovada) ha de darse a todo candidato al sacerdocio, también dentro de la Compañía, para responder al reto del mundo actual, con su estilo de pensamiento, desde una vocación apostólica.

Remolina

3.1.12 Las razones por las cuales juzgo que los estudios de Filosofía deben ser una parte necesaria de la preparación al Sacerdocio y/o de la formación de un jesuita, son las siguientes:

La revelación exige ser puesta en el ámbito de la "totalidad" del hombre y esta base de totalidad no puede darla ninguna Ciencia Humana si no es la Filosofía.

Una sana Hermenéutica no puede hacerse sino sobre la base de una sólida Filosofía.

La mayoría de los problemas que tiene que resolver hoy un Sacerdote son, en su fundamento, de índole filosófica: problemas de fe, problemas de orden ético (especialmente hoy, cuando parece que no puede hablarse de una ética "categorialmente" cristiana), problemas políticos, etc.

Los problemas de la Iglesia en nuestro Continente, tanto en el orden teórico como práctico (ortodoxia, ortopraxis) están intimamente ligados a cuestiones filosóficas; p. e., la "Teología de la Liberación", la posición y acción de la Iglesia y de la Compañía en el campo de la injusticia social, etc.

La Filosofía es un elemento decisivo en la "Crítica de Ideologías" y en la "Crítica de la Cultura".

de Marneffe

3.1.13. If philosophy is a reflection on what reality is in its most fundamental aspects, in order to guide an action which should meet all the authentic requirements of that reality, philosophy must be a necessary part of the preparation for the priesthood and for the jesuit life.

It is needed for the priesthood, because the priest is often called to be a spiritual leader who should have sought, for himself and for others a deepening of his attitudes towards the real and especially of his faith.

It is needed for the training of the Jesuit, because a Jesuit is a man thrown into the world to help people in many fields, but never in separation from the spiritual and religious dimensions of life which philosophy, together with theology, is most suited to explore.

More basically still, philosophy is needed for all priest and jesuit to find his own way in the midst of the modern ideologies and of the various competing forms of religious or atheistic tendencies.

Puthiadam

3.1.14. As regards priestly training I do not like to make a distinction between priests and Jesuits. Behind such a distinction there seems to be a Jesuit-elitist mentality. Even in 'mission countries' like India our houses of formation are not at present intellectually superior to some of the seminaries or scholasticates of other religious congregations.

Here and there we may find a Jesuit who is more talented than some priests. Such people should be allowed to specialize in their respective fields. Apart from all theological studies it may be said that a cultured man should possess some knowledge of philosophy since it forms an integral part of human culture. The capacity to reflect personally, critically and historically, to possess the necessary tools for reflection and expression seem to me to be an essential requisite for every priest. Our philosophical training is oriented to this purpose.

Philosophy as reflection in depth on reality opens us to all reality. In a country like India where one of the principal duties of the Church is an open and intimate dialogue with non-Christian religions and even with non-believers philosophy becomes a common starting point and a means to dialogue. This implies not merely the study of some one philosophical tradition of the past, but a good grasp of various thought-traditions.

Whether we admit it or not the major problems discussed in modern literature, politics, socio-economic theories and practices have deep philosophical roots and implications. Without a good grasp of these trends, we cannot live and work in the modern world or contribute our share to our fellow men.

Priesthood everywhere and especially in an ancient and many faced land like ours has essentially a prophetic function. We have to make clear to ourselves and to others the ultimate purpose of God in history and in each one's life. Man must be confronted with a decision. For such a critical role and praxis in our present situation we cannot be satisfied with the surface of things. A prophet has to see and expose the deeper alienations of man. This calls for reflection in depth, which is nothing but philosophy.

Philosophy and philosophical methods are implicit in all men. Often we think that philosophy is the study of a system given to us from outside. No! Philosophy is making explicit what is implicit in us. For this certainly the study of the history of thought is needed. Hence priestly training must include to some extent at least the study of philosophy that leads us to a personal view of reality. Only the study of the history of human thought can unbare the roots of the present situation of man and of society. It is in the light of the past we see the future unveiled. A future that is merely imagined and not rooted and supported by the living traditions of the past cannot be realistic.

Theology for me is also a reflection in depth on reality but in the light of the God who has appeared to us in Jesus Christ. For us Christians the depth dimension, the roots and the future of things and persons is this God. Though the apologetic purpose of philosophy is becoming less and less important and though in the pluralistic theological situation of the Church a particular philosophy is no more a preparation for the study of theology (*ancilla*) still no one can be a good and creative theologian without the capacity and the tools for depth reflection. So the very study of theology calls for a thorough philosophical training.

If in India we are earnest about creating an Indian Christian thought, then the study of both our own and Western thought becomes very important. Viewed from these various angles I feel that the study of philosophy is important for priesthood.

Daly

3.1.15. The study of theology seeks to bring about that deep personal understanding of the Christian revelation which enables us to express it in terms or actions that carry meaning in our own culture, or in the culture to which we have a mission; it must be an understanding as deep as may be reached by an educated man today, relying on the chief expressions of such understanding as has been gained in the past and handed on to us by Scripture, Councils, Church Fathers, theologians, and the living Church.

A priest who preaches from parts of scripture, or a contemporary theological book or an analysis of the needs of his congregation, without that personal theological understanding, is really still acting as a lector.

Philosophy is the search, at least rudimentary and implicit, for the ultimate explanation of all things, and the preliminary expression of this by metaphysical categories, based on an understanding of one's own conscious activities, as established by searching criticism, and adopted as a personal orientation.

More briefly, it is the subject in which, when you are presented with a question, you postpone the search for an answer until you have formulated a series of more basic questions.

The aim of studying philosophy is to gain a personal appreciation of the most basic questions that can be asked concerning the world, man, and God, and an acquaintance with the range of answers that great thinkers have given to these, along with their strengths and weaknesses; to realize how these answers have influenced more practical contributions to knowledge and action, and to recognize which of these answers is operative in any current thinking, especially in such fields as theology, history, sociology, science, and the common sense of one's local culture.

Without such philosophy a priest's theological understanding will be less deep, less extensive, and less appropriate to contemporary needs.

In a homogeneous Catholic culture where all the institutions had been integrated with Christianity it would probably be possible to produce a good priest with very little philosophy; in a time of change or in a hostile or apathetic intellectual climate the proportion of philosophy to theology would have to be very much greater.

The Jesuit should be ready to exercise an apostolate in a wider range of environments than many other priests, and among people who are making a greater impact (for good or ill) on contemporary life, or who are less open than usual to the message of Christ, and so he has an even greater need for philosophy.

Briefly, a priest needs philosophy for orientation in all his studies, for depth in his theology, and to be able to communicate with secular man.

Armbruster

3.1.16. Without entering here into the difficult discussion of the nature of philosophy as such, I would like to point out two reasons why philosophical studies seem necessary for a Jesuit in Japan:

a) In the social context of a nonchristian culture a Jesuit in Japan sees his faith challenged on every step. In order to be sincere, he needs an insight into the reasons of his christian commitment. Such insight involves philosophical reflection and this reflection must be made explicite at least to a certain extent in order to help establishing a responsible conviction in an academically trained man.

b) A missionary in Japan faces a highly educated society where religious beliefs are almost extinct. What are the common grounds, the platform on which an apostolic dialogue could start? Granted that it is not our mission to preach western philosophy or western culture to the Japanese: a solid philosophical training seems indispensable for a missionary who wants to understand his partner, answer his questions and eventually lead him to Christ.

Riesenhuber

3.1.17. Abstracting from general theological reasons (philosophy as justified by creation - and incarnation - theology), some concreter reasons are:

- the basic questions in modern theology itself are of highly philosophical nature,
- man and his world have to be opened from within (by a 'natural', philosophical approach) for God and his call, if faith is to penetrate all of man's dimensions
- philosophical thinking provides the background, means and horizon for apostolic dialogue with non-Christians, especially in a mission country like Japan
- the ideological pluralism inside and outside of Christianity requires a careful and ever new discernment of the truth elements in the various standpoints, what can be done only in a wide mental horizon and by a matured theoretical judgement to be acquired through philosophical studies.

Danuwintata

3.1.18. It is hard to imagine a (Jesuit, perhaps also non-Jesuit) education for the priesthood without theology. As theology is (in this writer's opinion) very heavily influenced by philosophy (especially dogmatic theology), without it being clear why this seems to be so inevitable, realistically the study of theology should be prepared by the study of philosophy. But that situation is perhaps open to a good deal of doubt. However, in case those leading in the education of Ours were to feel that theology should be reviewed precisely in the regard mentioned, philosophy should be reviewed accordingly also. This is quite apart from the question whether philosophy should be confined to its preparatory role for the the study of theology; it should perhaps not be. If our scholastics study theology in order to become good priests, then they should study philosophy with the same purpose, and not merely in order to study theology.

Hebga

3.1.19 Philosophical studies should be a necessary part of our preparation to priesthood, because one of the curses of this time is confusion and poorness in most people's thought; we are, all of us, brain-washed with ideological propaganda, tyrannical advertising, cheap literature. Those who are not able to think correctly, to take exception to conflicting ideologies and propagandas cannot either make valuable theological studies. Theology, according to St Augustine is "Fides quaerens intellectum", but without a solid philosophical training, where is "intellectus"? Even scientific training should be passed judgement upon by philosophy (value, meaning, responsibility of science).

Ugirashebuja

3.1.20 Ici j'exprime mon avis personnel. Il est absolument sûr que le prêtre ou le jésuite de demain a besoin d'une ouverture spéciale aux problèmes de la philosophie: systèmes de pensées, genres de problématiques majeures qui travaillent notre humanité. J'insiste sur cette ouverture. Le prêtre d'hier pouvait se contenter d'un savoir de principes (doctrine sûre, comme on disait), celui d'aujourd'hui et de demain doit surtout avoir le flair sûr, l'esprit éveillé. Il a besoin de pouvoir entrer en contact avec différents langages du sens que les hommes se donnent pour pouvoir établir un dialogue, quelles que soient par ailleurs ses limites dans les domaines de la spécialisation.

L'étude de la théologie, à elle toute seule, exige déjà plus qu'un minimum de sensibilisation et de connaissance des problèmes philosophiques. Comment en effet entrer en dialogue avec l'histoire de la doctrine chrétienne dans ses diverses accentuations, si l'on est incapable de saisir leurs sous-entendus philosophiques?

Comment penser en prospective si l'on ne dispose pas d'un minimum de langage cohérent ni d'un projet de compréhension globale?

Bref le futur prêtre ne peut se passer de l'acquisition de l'esprit philosophique: esprit curieux et ambitieux, mais surtout ouvert sur la nouveauté de l'histoire humaine et divine.

Dirven

3.1.21. Philosophie (pour moi) est l'explicitation des expériences fondamentales de l'homme, de telle façon qu'il puisse, et répondre aux questions fondamentales de la vie, et diriger sa vie selon ces orientations. Or cette explicitation se fait autrement selon les époques. Chaque époque a sa manière de s'y prendre, ses points d'ancre dans la vie, son vocabulaire, ses accentuations, etc.

Un grand philosophe est dès lors en même temps quelqu'un qui exprime les aspirations de son temps tout en répondant aux questions fondamentales de la vie: il est une expression des exigences de son temps.

Dans cette perspective je ne vois pas très bien comment on pourrait laisser tomber cette partie de la formation d'un prêtre. Le prêtre, et d'autant plus le jésuite, ne doit-il pas répondre aux questions que chaque homme se pose, aux problèmes avec lesquels se débat actuellement l'humanité? Ce n'est qu'à ce prix qu'il pourra ensuite prêcher l'Évangile. Non pas qu'il doit commencer par enseigner la philo et après seulement la bonne nouvelle, mais les gens sentent si la bonne nouvelle qu'on prêche tient aussi compte des exigences du temps présent.

Il est évident que dans cette perspective la formation philosophique ne peut pas être arriérée: seule une formation qui tient compte des exigences du temps (dans l'expression au moins), sera acceptable comme formation du prêtre.

3.2 Spécificité d'une philosophie chrétienne et/ou "préthéologique"

Do you think that philosophical studies for Christians and/or especially for candidates for the priesthood should be different from philosophical studies "tout court", and if so, why?

¿Piensa usted que los estudios filosóficos para los cristianos y/o especialmente para los candidatos al sacerdocio debieran ser diferentes de los estudios filosóficos "tout court", y si así, por qué?

Coreth

3.2.1 Es ist die Frage nach "christlicher Philosophie". Wir alle wissen um die Problematik dieses Begriffs, aber es ist die Frage nach einer besonderen Eigenart der Philosophie in der Ausbildung von Priesterkandidaten und/oder Jesuiten.

a) Ich bin davon überzeugt, daß es - philosophisch durchaus legitim - so etwas wie "christliche Philosophie" gibt und geben muß. Wir wissen heute um die geschichtlichen Voraussetzungen, wir wissen um einen "Verständnishorizont", in dem sich - vorgängig, als Bedingung seiner Möglichkeit - philosophisches Denken vollzieht. Es ist keine Frage, daß durch den christlichen Glauben dem philosophischen Denken Fragen gestellt und Ausrichtungen auf Antworten vorgegeben sind.

b) Deshalb glaube ich, daß Priesterkandidaten und/oder Jesuiten nicht allgemein zu Fachphilosophen (dieser oder jener Richtung und Methode) ausgebildet werden sollen. Vielmehr müssen ihnen - in ihrem konkret geschichtlichen geistig-kulturellen Milieu und zugleich aus der gültig bleibenden Tradition christlichen Denkens - menschliche Grundeinsichten vermittelt und glaubwürdig gemacht werden, durch die sie geistig geformt werden und den Zugang zum Verständnis des Glaubens gewinnen.

Marty

3.2.2 Ce que je viens de dire exclut une philosophie "pour futurs prêtres", qui serait différente de la philosophie "tout court". On peut dire seulement que l'importance donnée à la question philosophie-théologie est la forme propre, pour un tel groupe, de "l'interdisciplinarité", du "pluralisme", questions fondamentales pour toute pensée aujourd'hui.

Alvarez Bolado

3.2.3 No entro en la cuestión de los estudios filosóficos para los cristianos (cuestión muy compleja).

Para los candidatos al sacerdocio: creo que se debe complementar la información filosófica de actualidad. Esta, muchas veces, tiene poca memoria histórica; depende demasiado de un principio individualista; es poco global; no recibe suficientemente la crítica que viene de la "fe".

Entonces, prácticamente, me parece que no se debe identificar los estudios filosóficos "tout court" y los estudios filosóficos necesarios para la preparación de sacerdotes jesuitas. La forma en que se complete la formación filosófica existente en el propio país (o en la propia región supranacional) podrá tener diferentes realizaciones.

Lecturer

- 3.2.5. No, I do not think that they should be different, except in the sense that lecturers should try to make their courses relevant for Scholastics who are not, generally speaking, going to be professional philosophers.

Scholar

- 3.2.6 Briefly I may say that the basic principle seems to me to be that human development occurs in two distinct modes. If I may use a spatial metaphor, it moves (1) from below upwards and (2) from above downwards.

It moves from below upwards inasmuch as it begins from one's personal experience, advances through ever fuller understanding and more balanced judgment, and so attains the responsible exercise of personal freedom.

It moves from above downwards inasmuch as one belongs to a hierarchy of groups and so owes allegiance to one's home, to one's country, to one's religion. Through the traditions of the group one is socialized, acculturated, educated to become in time either (1) a member of the tribe or clan or (2) an inheritor of the classicism of ancient Greece and Rome or (3) a participant in the modernity that is familiar with the variety of human cultures and literatures, the achievements of modern mathematics and science, the expertise of the contemporary exegete and historian, the reflections of philosophers and theologians.

These two modes of development are interdependent. Both begin from infancy. But only through the second does the first take one beyond the earliest prehistoric stages of human development. Only through the first is there any real assimilation and appropriation of the second.

Such interdependence, as it supposes distinction, so too it opposes separation. In philosophy (and particularly in its basic phase of cognitional theory, epistemology, metaphysics, and existential ethics) the overwhelming emphasis is upon personal appropriation of

one's own intelligent, rational, and responsible being. In theology (and particularly with regard to the mysteries of faith that Aquinas did not see his way to treating in the first three books and so relegated to a fourth in his *Contra Gentiles*) the major emphasis is on the Christian tradition. But differences in emphasis are one thing. Systematic separation is another and, as it seems to me, it is less a product of Christian wisdom or prudence than of Cartesian universal doubt and of the eighteenth-century enlightenment's identification of tradition with prejudice and abuse.

Summarily, then, the theoretical shift is from philosophy as it would be worked out by men *in statu naturae purae* to philosophy that along with modern science is concerned not with abstract universals but with concrete realities.

Practically it would seem that the development of those not due to study theology would be enriched perhaps by some philosophical theology but more probably by an "extension" or popular course in theology. On the other hand, those due to study theology have little to gain from an artificial abstraction from the Christian world in which they were born and brought up.

Harvanek

- 3.2.7

I suppose I think the philosophical studies of Jesuits (prescinding from the question of "Christians" and even "priests") should be both, in line with what I have said above. That is, some philosophical studies ought to be the same as philosophical studies that are going on in the culture. Some philosophical studies ought to be guided by reflection on faith. The reason for this is that philosophy is a living inquiry and in one sense the only philosophy there is is the philosophy that is going on in the historical culture. At the same time the faith raises special questions for philosophy and it is only believers who can do that kind of philosophy.

McGovern

- 3.2.8

Yes, it should be different. Professional philosophers in the English-speaking world are trained primarily in linguistic analysis (with symbolic logic). I personally see this emphasis as too narrow, too specialized, and not sufficiently comprehensive for many of life's problems. Students in preparation for the priesthood should have a good understanding of the Western Christian tradition and the influences which shaped it. Hence the study of Plato, Aristotle, and St. Thomas Aquinas is important. I would not, however, envision the study of these philosophers as a process whereby systematic answers are learned (confer answer to 4.23) but as a critico-historical understanding of the achievements and limitations

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of this tradition. Beyond these contemporary and traditional sources I believe that is also necessary to expand the very concept of philosophy to include social sciences as discussed in 4.1).

SLIPKO

3.2.9

Non est mihi clarum, quid sibi velit expressio "philosophical studies 'tout court'". Philosophia simpliciter, qua talis non datur, nisi agatur de quibusdam communissimis conceptibus et assertis philosophicis, quae tamen ratione suae indeterminationis non multum ad philosophiam docendam prosunt. Quaestio reddit igitur ad determinata systemata philosophica. Meam autem opinionem hac in re iam prius expressi sub fine quaesiti praecedentis et non est cur illam hic item proferam.

Terán Dutari

3.2.11

Pienso que los estudios filosóficos que se prescriben a los candidatos al sacerdocio tienen una función muy especial (subordinada, a mi modo de ver, a la Teología, que es la carrera académica específica de tales candidatos, también jesuitas). Por tanto tienen que ser necesariamente diferentes de los estudios filosóficos hechos por quienes buscan una filosofía en sí o acaso subordinada a otros intereses académicos.- En cambio, el hecho de que sea un cristiano quien estudie filosofía no parece conllevar para nada la exigencia de modalidades diferentes en ese estudio de filosofía.

Remolina

3.2.12

Pienso que los estudios filosóficos para los cristianos y/o especialmente para los candidatos al Sacerdocio no deben ser diferentes de los estudios filosóficos "tout court"; es decir, que deben ser estudios realmente de "Filosofía". Sin embargo, no cualquier Escuela o currículo filosófico es igualmente apto, sobre todo si el enfoque es "parcializado". Esto no obstante, que, por razones prácticas, pueda organizarse un programa o currículo especial para los que no tienen una verdadera aptitud filosófica; dicho programa no necesariamente debe estar a cargo de una determinada Institución docente (Facultad, etc.), sino que podría realizarse enviando a los estudiantes a diversos Centros.

de Marneffe

3.2.13

This is a difficult question, for it entails the question of the existence of Christian philosophy. If one answers the question in the affirmative, then, obviously, there should be separate philosophical studies for Christians and especially for candidates to the priesthood.

But even if one answers it in the negative, (not in the sense that there has been historically no such thing as Christian philosophy, but in the sense that there is scope for, and even need of,

a philosophy which would prescind from Christian Revelation), we must still choose the masters under whom Christians and especially candidates for the priesthood study philosophy.

In countries where the university professors are christians, one might let the candidates to the priesthood and even the Jesuits make their philosophical studies under them. But in non-christian countries, or wherever the professors of philosophy are not christians, I do not think that it is prudent enough to allow candidates to the priesthood to make their beginnings in philosophy under such teachers only, because for Christians and for candidates to the priesthood even the philosophical studies "tout-court" must be taught in a context which leaves place for faith and is still ready to be influenced by it, at least negatively, i.e. ready to receive indications on what is not true philosophy because opposed to genuine revealed truth.

Puthiadam

3.2.14. Reality is one (this is not to deny the existence of the Many). So the reflection on reality has certain universal traits. Yet reality is historical, conditioned by so many factors. Hence there are differences in thought patterns, in the aspects discovered or emphasized. Looked at from various angles philosophy is at once a reflection of the culture of a group, the product of that culture and creative of new forms. Any genuine philosophy should take these aspects into consideration. So I do not see how philosophy taught to priest-candidates could or should be different from the common philosophical studies.

Christian philosophy even now is identified with scholastic thought. We in the past made of philosophy an instrument to defend a particular form of Christian faith and its institutional manifestation. Such an attitude had cut us away from the life stream of thought and put us back into medieval problems. We became incapable of meeting and conversing with our contemporaries.

The very question seems to be springing from the idea that there is a perennial, Christian philosophy valid for all times and places. I accept the truth that a Christian philosopher always reflects in the light of his faith in the God of Jesus. Still the reality on which a Hindu thinker and I reflect is the same. Certainly the manner in which the depth dimension is interpreted and expressed will be different. This has to be pointed out to the students. It is involvement and love that reveal the hidden secrets of things and persons. Since there are many possibilities of involvement and love, there can be different insights. This fact must be kept in mind. But it does not and should not make the philosophy of the seminaries 'tout court' different.

Daly

- 3.2.15. Yes, special courses in philosophy are needed as part of the preparation for priesthood.

In any subject taught anywhere the lecturer (or textbook writer) has to make a drastic selection of topics to be treated. This selection colours the whole course in that subject. He makes the selection in the light of some particular viewpoint (whether he is explicitly aware of it or not), or some particular aim.

One such aim could be purely academic - to advance the subject by investigating topics of interest simply to the lecturer himself. This is indispensable, but normally requires more leisure than is available to the majority of students who are being educated for a particular vocation.

Thus there are books today on Physics for Medical Students, Mathematics for Engineers, Commercial Law for Accountants, and German for Scientists. Each of these has to follow the principles of the first-named subject, and will be criticized if it departs from them (e.g. in sacrificing mathematical rigour), but it has also been co-ordinated into a fuller programme in the light of knowledge of the second-named subject.

In the same way the philosopher can well (and quite legitimately, though retaining the autonomy proper to philosophy) select the topics or themes or texts that he sees will be of importance to theology. The theologian, too, can select for fuller treatment the themes that he judges to be of importance for preaching to the modern world.

In secular universities, and probably also in Catholic ones, other principles of selection can rightly be followed. This would make study there far less useful or far too lengthy for the majority of candidates for the priesthood. Of course, contact with these universities should be maintained, especially by the lecturers, and they can be a valuable part of further education when time is available.

Armbruster

- 3.2.16. I would recommend to combine both approaches, wherever possible. In our situation at Sophia University: courses with mixed audience help the Jesuit professor to avoid the selfcomplacency of a philosophy "ad usum delphini", which would be apostolically irrelevant anyway. On the other hand, a methodical reflection on the philosophical implications of our Christian commitment presupposes the experience of faith in the students: some kind of special classes for the Jesuits and seminarians (and perhaps Christians who want to join in freely) seem necessary.

Riesenhuber

- 3.2.17. Since there is no common philosophy as such on which we could rely, and since many philosophies today avoid to pose the ultimate (metaphysical) questions which, nevertheless seem to be essential for the philosophical formation of a Jesuit, the philosophical formation of ours cannot simply be entrusted to a secular university. Thus, philosophy for candidates for the priesthood should in general be taught, especially in the main disciplines, by priests. But the courses should be in method and content strictly philosophical, not mingled with theological questions and materials. It is to be preferred that classes are in common with ordinary students and, among them, also with non-Christians. Some classes could be compulsory for ours, while being selective for ordinary students (e.g. philosophy of religion).

Danuwinaata

- 3.2.18. In view of what has been said sub 3.2, philosophy for Ours should, at least in the present prevailing situation, not be exactly the same as philosophy taught in secular universities. It depends very much on the nation. In Indonesia the problem hardly arises (see 1.1, above), and government inspection makes many experiments impossible anyway. In English-speaking nations, where secular universities affect a philosophy consisting for a great part of logic, semantics, formalistic methods, methodology, etc., the difference between those institutions and philosophy of Ours will have to be considerable, and it appears to be so. In Europe philosophy is perhaps not highly critical, often rather ideological, and occasionally rather esoteric, and adaptation for philosophy of Ours is perhaps not favorable in all respects.

The issue of "Christian philosophy" more generally appears to be less relevant than it used to be, and philosophical training for Ours should at least take account of this. At the same time this issue should perhaps be explored further.

- 3.2.19. Hebga. The only Christian "philosophy" is the gospel. We should be spared the harmful hinting that Thomistic or in general scolastic thought as almost inspired by the Holy Spirit to help understand Christian revelation. The word of God is indissolubly linked to no philosophical or cultural system. Nevertheless, in our seminaries, philosophy should be taught under the light of our faith instead of another ideology: there is not such a thing as ideological neutrality.

- 3.2.21. Dirven. Le Chrétien doit normalement pouvoir "fonder" sa vie et trouver une expression adéquate pour les problèmes de son temps. Le prêtre doit en plus pouvoir "répondre" aux autres. Sa situation de pasteur d'âmes l'oblige à approfondir "autrement" (c'est-à-dire de manière plus universelle) les questions qui se posent un peu partout: il doit connaître les différentes tendances, systèmes, opinions et il doit pouvoir y répondre.

III^e Partie: Quelle formation philosophique?

1. Le contenu minimum nécessaire

4.1
(4.11)

In view of the answer to question 3.1, what does the study of philosophy involve in relation to content:

Is there a necessary (minimum) content for the philosophical studies to be done by one who will be a priest and a Jesuit?

En vista de la respuesta a la cuestión 3.1 ;qué es lo que comprende el estudio de la filosofía en relación al contenido?:

¿Hay un contenido necesario (mínimo) en los estudios filosóficos que deben ser hechos por uno que desea ser sacerdote y jesuita?

Coreth

4.1.1 Als das notwendige "Minimum" philosophischer Inhalte würde ich betrachten: ein philosophisches Menschenbild (phil. Anthropologie) einschließlich einer Reflexion auf die menschliche Erkenntnis (Logik, Erkenntnistheorie) und Freiheit (Ethik und soziale Verantwortung); von da aus, d.h. anthropologisch fundiert, Metaphysik (oder Ontologie), in der sich ein Ausblick auf die Gesamtwirklichkeit und ihren letzten Grund, auf Gott, erschließt; und - wieder von da aus - philosophische Gotteslehre. Nicht primär wichtig scheint mir die (heute sehr problematische) Naturphilosophie, ebenso Spezialfragen moderner Logik und Methodologie (Wissenschaftstheorie), die sicher nicht für jeden Priester und Jesuiten gleich wesentlich sind.

Marty

4.1.2 Le minimum, dans la formation sacerdotale du jésuite aujourd'hui, au niveau philosophique, me semble consister à mettre en contact avec les questions qui sont fondamentales pour le croyant et le théologien aujourd'hui. Il s'agira donc de notre modernité, avec cette précision cependant: il ne peut s'agir de la pure actualité (qui, par définition, cesse rapidement de l'être), il faut en faire atteindre l'enracinement, qui permet d'en comprendre le mouvement.

Nous tentons de le faire en posant les questions de la communication en vérité, de l'absolu, de la décision. Les lieux de l'enracinement de la modernité comme telle me paraissent être le tournant du 18^o au 19^o s. (de Kart à Hegel), et plus tard des œuvres comme celles de Marx, Nietzsche, Freud.

Je soulignerai l'importance, dans ce "minimum", d'un certain contact avec les textes.

Alvarez Bolado

4.1.3

Sí. Fundamentalmente el contenido en las disciplinas filosóficas, aun si esos contenidos clásicos han de ser tratados de manera más crítica.

Gómez Caffarena

4.1.4

Estoy convencido de que hay, efectivamente, un mínimo necesario de estudios filosóficos que deben ser hechos por quienes aspiran a ser sacerdotes jesuitas. Aunque las circunstancias de precariedad en que vivimos no permitan imponer mucho y aunque la prudencia aconseje en todo caso flexibilidad en la aplicación, creo debería ponerse una norma básica; y creo que debería incluir la obligatoriedad de dos cursos enteros en los que fuera filosófico por lo menos el ochenta por ciento. Y, al decir "dos cursos" incluyo la necesidad de no dispersar las materias filosóficas a lo largo del curriculum teológico; pues entonces no se llega a vivir la metódica filosófica y su constitutiva problematicidad.

Copleston

4.1.5

There should, I think, be wide freedom to adapt to the cultural situations in different countries. But there should certainly be a treatment of human nature, man as a moral agent, and man as open to the Transcendent. Also some problems in regard to knowledge, e.g. science and philosophy.

Lonergan

4.1.6

I should say that, while one may assign a minimum core requirement, still the further additions to that core have to be based on the needs and dangers of particular places and times and are best determined on the advice of people on the spot.

The minimum core I would describe as religious, moral, and intellectual conversion. By religious conversion, which is the foundation of the other two, I mean the habitual acceptance of God's gift of his love flooding our hearts through the Holy Spirit he has given us (Rom 5,5). By moral conversion I mean the existential decision to guide one's decisions and one's actions not by satisfactions but by values, by what truly is worth while. By intellectual conversion I mean an adequate understanding of the difference between the world of immediacy (in which the infant lives) and the world mediated by meaning and motivated by values (into which the child, the adolescent, the adult gradually enter). Along with an understanding of this difference there would be required prac-

tical knowledge of all the symptoms of the infantile regression which confuses the real with the immediately given and pronounces the meaningful to be unreal, or abstract, or controversial, etc.

[Omit 2 and one half pages] The question, as I understood it, desired a statement on a necessary minimum for ordination to the priesthood and, as I believe in cultural pluralism, as I have written a booklet on Doctrinal Pluralism (Milwaukee: Marquette University Press, 1971, 1972), so I would not close the door to the priesthood on unphilosophic minds.

At the same time I must insist that thinking in terms of the minimum leads to minimal results. The minimum is dull and uninspiring.

It offers no challenge. It brings no real benefit. It is regarded as drudgery and it is endured only because it is authoritatively stated to be a conditio sine qua non of ordination. Once the condition is fulfilled, it is forgotten and the only regret people have is that they had to put up with it.

Consider, on the other hand, the advantages of planning a maximum, of providing brilliant teachers, of encouraging all to make the most of their opportunity, of keeping students at the books only as long as they are making progress (or perhaps enough longer for them to discover their limitations).

Karvanek

4.1.7 It isn't so much a minimum content as a minimum immersion that is required if a person is going to enter into philosophy. Something can be learned about philosophy in one or two courses, but I would think that a minimum for a Jesuit ought to be the equivalent of an American undergraduate major (36 semester hours, or 12 3-hours semester courses, with some sort of synthesis or comprehensive at the end. The content ought to include the four major philosophical periods (ancient, medieval, modern, contemporary), regional philosophy, and the philosophy of man, knowledge, ethics and metaphysics.

McGovern

4.1.8 Any minimum is somewhat arbitrary. Thirty-six (36) hours is a good norm, but I would re-direct and broaden the content of what is considered philosophy. Just taking courses does not assure a philosophic mind.

Slipko

4.1.9 Quo magis in aetate progredior, eo magis mihi persuasum est non solum quoddam "minimum" philosophici studii, sed solidam in philosophia institutionem in genere nostris sacerdotibus esse necessariam.

de Lima Vaz

4.1.10 Qui. En gros je dirais que ce contenu minimum doit comprendre: a) une information suffisante sur les méthodes contemporaines de pensée (Logique et Épistémologie). b) Une introduction à l'Anthropologie philosophique où l'on chercherait surtout à mettre en évidence certains problèmes philosophiques fondamentaux liés au développement actuel des sciences de l'homme: Biologie humaine, Psychologie, Sociologie, sciences du Langage, Science politique. Je pense qu'on devrait placer ici le traitement des problèmes de Morale, soit générale soit spéciale. Il faudrait donc en finir avec la Morale comme une discipline indépendante. c) Un cours plus développé de Philosophie de la Religion où l'on donnerait une place centrale au problème de Dieu. Ce serait le lieu où trouverait place aussi une réflexion sur les concepts fondamentaux de la Métaphysique classique d'une part et, de l'autre, une notice sur les procédés modernes d'analyse du langage métaphysique et religieux. d) Une introduction à l'Histoire de la philosophie sous forme d'une histoire de la pensée, où l'on chercherait à mettre en rapport les grands courants de la pensée philosophique avec la culture générale d'une époque. Quelques séances de lecture et d'interprétation d'un texte philosophique seraient le complément bienvenu à cette introduction.

Terán Dutari

4.1.11 Desde mi punto de vista expresado arriba, el contenido necesario mínimo de estudios filosóficos que debe existir en la formación de un sacerdote y jesuita está determinado por la naturaleza misma de la reflexión teológica, la cual se sitúa a un determinado nivel en el que necesariamente se plantean ciertas grandes cuestiones filosóficas; estas tienen que abordarse filosóficamente, para que pueda haber autenticidad teológica en dicha reflexión. Omiso aquí el discutir si el momento filosófico se ha de considerar anterior, simultáneo o posterior al teológico, ya sea en cuando a su naturaleza ya sea en cuanto al tiempo de presentarlo.- Cuál sea en concreto este contenido filosófico, puede insinuarse por medio de muy diversos esquemas; permitasenos usar aquí este, que es bastante tradicional: La teología es discurso acerca de Dios; pero la idea misma de Dios contiene una cuestión que, por más que cambien las preferencias intelectuales en la historia, será siempre radicalmente filosófica. Ahora bien, el desarrollo filosófico de la cuestión de Dios entraña necesariamente el de la cuestión - así mismo filosófica - del hombre. En el estudio filosófico del hombre, también y precisamente por estar así orientado, surgen ciertas cuestiones mayores como la de la relación al mundo, la de la teoría y la praxis (en continuidad con el clásico problema del conocimiento), la de la moralidad. Hoy día no puede estudiarse todo

esto, que es el acervo de la misma tradición filosófica cristiana, sin introducir dimensiones decisivas como la de la historicidad, la praxicidad .. (con tal de no hacer de esas "dimensiones" simplemente nuevos tratados, sino verdaderos horizontes que soportan el estudio todo).- Cuál es el "mínimo" dentro de esta componente filosófica exigida por la misma teología? Muy difícil establecer. No me parece haber criterios cuantitativos, si no el cualitativo de hacer percibir - al menos! - la necesidad y peculiaridad de lo específicamente filosófico en cada una de las cuestiones planteadas.

Remolina

- 4.1.12 El contenido "mínimo", necesario para uno que desea ser Sacerdote o jesuita, debería ser el siguiente:

- Una historia de la Filosofía sería que insistiera más en la profundidad que en la extensión (p.e. uno o dos Autores claves en cada período: Antiguo, Medieval, Moderno, Contemporáneo).
- Un estudio "sistemático" de los temas recurrentes en la Historia de la Filosofía: Conocimiento, Ser, Dios, Mundo, Hombre, Comportamiento Humano.

de Marneffe

- 4.1.13. If one holds that the preparation of the priest and of the Jesuit must include philosophy, this does not necessarily imply that there must be a minimum content. I would prefer to speak of a minimum exposure to the philosophical problematic, to the answers and to a guided orientation among them. Though some parts of philosophy seem more needed for the priest, as philosophy of religion, philosophy of man, yet the exclusion of any part seems dangerous or at least short-sighted. For philosophy is all-embracing by nature. The philosophy of the world and a philosophy of science should remain, or become again, a basic requirement, especially so in our contemporary world.

Puthiadam

- 4.1.14. Openness to the whole of reality is an essential requisite for any philosophy. Hence when we speak of the content of philosophy, we mean that no area of reality is left out of our field of reflection. So God, man and the world should find a place in our reflection. Perhaps it is better to put the whole matter in relational terms: Man-Man; Man-Nature; Man-God; Individual - Collectivity. Of course we have to include the immanence, the inwardness, the sub and unconscious, the historical situation of man, his subjectivity, fear, anxiety - these realities in all their dimensions and depth should form the field of our study.

This cannot be done without a good grasp of the history of human reflection. Here in India the Oriental traditions and present day thinking should get a much greater importance than they are accorded today. What I am pleading for is that in India, our

thought patterns must be Indian. The imposition of Western ways of thinking and ideas alienate us from the majority of our people. Western thought must be taught in relation to and as complementary to our thought. In the same way in the Western scholasticates Oriental thought should be introduced. The Western Jesuits as a rule are either ignorant of Oriental thought, or have wrong ideas about it. This makes equal, fraternal and mutually enriching communication inside the Society difficult. Again unless Eastern and Western thoughts meet in us Jesuits, the Society of Jesus cannot work towards that world culture that is slowly emerging in front of us.

Daly

- 4.1.15. Yes. It could perhaps be summed up as a familiarity with the basic concepts (and the ways of identifying these), as well as the main problems, arguments and points of view, in epistemology, philosophy of science, philosophy of man and society, and the philosophy of God.

A course which is too short not only fails to achieve the aims set but can have a negative effect, by a sort of immunization against genuine philosophical reflection.

The basic content could be described in many different ways and covered by different types of courses. For instance, it could be centered on Interpretation, with exercises aimed at identifying the main powers required and procedures used in interpreting the physical world, conscious life, human interaction, historical relics, literary and religious texts, moral and religious experience, local culture, and the like.

Armbruster

- 4.1.16. I regret the decline of the positive knowledge of the scholastic "corpus doctrinae" very much. A student must memorize a lot, before he becomes able really to think on his own. We should not be afraid to ask our Scholastics to become acquainted with our tradition, provided that they understand the difference between the dogmatic approach of the Theology and the critical nature of the philosophic thought.

Riesenhuber

- 4.1.17. A minimum content (of a course of at least 50 credits) should include history of thought (about 15 credits; perhaps less a general survey than an explanation of selected main authors, plus an introduction into the main trends of contemporary thought), and systematical reflection (about 25 credits) along the lines of: man's nature (philosophical anthropology), his knowledge (epistemology, hermeneutics, language philosophy), destiny (ethics, social philosophy) and religious quest (philosophy of religion), the search for the fundamental structures of the world and of

being and its ultimate ground (ontology, natural theology). - The traditional division of these treatises had to be re-examined, but these fields and their problems should be given a central place in the philosophical formation of ours.

Danuwinaata

- 4.1.18. The traditional set of courses (ontology, philosophy of God, philosophy of man, epistemology, cosmology (in moderation), etc.) are perhaps still valid. Each of these courses should probably be determined as to its content by (a) a clear, succinct, exposition of the tradition in this regard; (b) treatment of issues that are very much alive in our time.

Hebga

- 4.1.19. It would be difficult for one to tell what is the vital minimum, but it seems to me that Criteriology and Metaphysics could hardly be omitted.

4.1.20 Uzirashabuja

a) Une partie informative qui ne peut manquer de comprendre l'histoire des grands systèmes du passé avec leur impact sur la compréhension et l'expression de la doctrine chrétienne (autant dire la compréhension de l'humanité). Ceci doit permettre de relativiser l'expression comme telle et la comprendre dans son rapport étroit au contenu. Sensibilisation aussi à l'existence des différentes sciences humaines comme différents langages (contingents mais nécessaires) dont se sert l'homme contemporain pour dire le sens de sa vie et de son engagement.

b) Une partie réflexive-critique qui consiste, d'après moi, à dégager et à développer une intelligence équilibrée des choses. Une intelligence qui puisse être respectueuse du pluralisme des opinions sans se transformer en un fanatisme passionné ou en incertitude blasée, une intelligence critique sans être méprisable. Je dirais, pour faire court, que le futur prêtre doit être capable de pressentir dans tout phénomène humain et historique le signe divin; saisir dans le contingent les signes du transcendant. Ne jamais être victime des modes sans se fermer à la manifestation de Dieu dans la nouveauté.

En d'autres termes il me semble qu'on ne peut être ouvert au Transcendant que si l'on a le sens de l'importance du contingent comme contingent. C'est là la grande logique de l'Incarnation.

4.1.21 Dirven. Je pense que dans une bonne formation de prêtre il faut avoir parcouru les grands domaines de la vie et avoir répondu aux questions qui s'y posent - selon les exigences du temps. Tout en tenant compte des tendances marxistes (une des expressions de vie de notre temps, répondant surtout aux problèmes socio-économiques avec lesquels les gens se débattent et y répondant de manière philosophique!) et des tendances logico-positivistes (une autre des expressions de notre temps, répondant aux questions de vie qui se posent à partir des sciences et à partir des relations multipliées et accélérées des gens dans le monde (p.ex. le problème du sens de la vie dans un monde technique, dans une société de consommation etc...)). Ici encore on essaie de répondre de manière philosophique), - il faudrait donner:

- une anthropologie pour notre temps
- une morale
- une théodicée
- une vision du monde (ce qu'est le monde, la maison, le temps, l'avenir, etc...)

Que dans une formation normale on sache aussi comment l'histoire y a répondu, c'est évident.

4.2 En particulier: a) Le marxisme

(4.12) Is a thorough presentation permitting an understanding of Marxism an essential element in the preparation of priests today?

Una presentación completa que permita una comprensión del marxismo ¿es un elemento esencial en la preparación de los sacerdotes hoy?

Coreth

4.2.1 Ich glaube, das ist regional verschieden, je nach dem faktischen geistig-kulturellen-soziologischen Einfluß des Marxismus. In manchen Ländern mag es unbedingt erforderlich sein. Aus unserem Kulturraum möchte ich sagen, daß zwar eine solide Kenntnis der Grundprinzipien marxistischer Denkens erforderlich ist (man muß wissen, worum es geht), daß aber eine detailliertere Kenntnis des Marxismus nicht von jedem Priester/Jesuiten verlangt werden kann und soll. Wichtiger ist, daß er - in Konfrontation mit dem Marxismus - mit den Grundlinien katholischer Soziallehre vertraut ist.

Marty

4.2.2 J'ai déjà répondu positivement à la nécessité d'une présentation du marxisme. J'ajouterai seulement qu'il me paraît indispensable de situer le marxisme dans son contexte historique, son rapport à Hegel spécialement. Je désirerais pour ma part que s'élargisse encore ce contexte, en le situant dans la question de la science, livrée par Aristote à la philosophie occidentale.

Alvarez Bolado

4.2.3 Sí. Por lo que se refiera al menos a los sacerdotes jesuitas. Recomendable para todos.

Gomez Caffarena

4.2.4 Sí.

Copleston

4.2.5 I think that some knowledge of Marxism as a theory of man and history is desirable for all. The amount of attention which should be paid to the subject depends to some extent on the situation in the country in question.

Lonergan

4.2.6

The modern world has been dominated then by one and now by another theory of history. From the eighteenth century came the liberal doctrine of progress. From the nineteenth came the Marxian doctrine of dialectical materialism.

It has long been my conviction that if Catholics and in particular if Jesuits are to live and operate on the level of the times, they must not only know about theories of history but also must work out their own. The precepts of the moral law, while rich and detailed in prohibitions (*malum ex quocumque defectu*), are of extreme generality in their positive content (*bonum ex integra causa*). But what moves men is the good; the good is concrete; but what the concrete good of Christian living is, we shall come to know only by thematizing the dynamic of Christian living in this world in itself and in its relations to liberal progress and Marxian dialectic. To put it bluntly, until we move onto the level of historical dynamics, we shall face our secularist and atheist opponents, as the Red Indians, armed with bows and arrows, faced European muskets. [Omit 5 pages]

Harvanek

4.2.7

Marxism is not a dominant philosophical interest in the United States. British and American utilitarianism would be more significant. If Marxism were studied, it would be because of the present Jesuit orientation towards social justice.

McGovern

4.2.8 Yes - or at least highly encouraged.

4.2.9 Slipko

Necessitas ista dependet ex munere a singulis sacerdotibus obeundo, ac conditionibus regionis, in qua activitatem exercebunt. Professoribus philosophiae, cæchetis, qui iuventutem mediarium scholarum aut universitarium in religione instituunt apud nos quae-dam initatio in hanc philosophiam videtur necessaria, aut saltem valde utilis. Sed regula universalis pro omnibus candidatis ad sacerdotium valida in Polonia statui nequit, et eo minus, ni fallor, in aliis regionibus.

de Lima Vaz

4.2.10 Je crois q'une présentation approfondie du marxisme ou plutôt des marxismes s'impose, mais je pense qu'elle doit être insérée dans un ensemble plus vaste de réflexion sur la vie politique. Le manque d'une philosophie politique développée me semble un des défauts les plus graves dont souffrait la formation philosophique traditionnelle dans la Compagnie. J'ai de bonnes raisons pour croire qu'un certain engouement pas suffisamment critique pour le marxisme chez beaucoup de prêtres en général et de jésuites en particulier en Amérique Latine (et ailleurs) et qui suscite chez d'autres un refus aveugle et farouche, tient surtout à l'absence pendant leur formation d'une réflexion méthodique et historiquement bien informée sur le fait politique. C'est dans le contexte de cette réflexion-là q'une présentation suffisamment complète du marxisme aurait sa place. C'est d'ailleurs se situer dans la ligne de la tradition la plus classique en philosophie que de donner une place centrale à la philosophie politique. C'est, en tout cas, une exigence qui s'impose absolument dans la formation des futurs prêtres au moment où l'on voit que les faiblesses qui ne sont que trop visibles des théologies du jour, "théologie politique" ou "théologies de la libération", sont à mettre surtout sur le compte d'une réflexion très insuffisante sur la spécificité du fait politique.

Terán Dutari

4.2.11 Ciertamente en Latinoamérica me parece indispensable durante el tiempo de los estudios sacerdotales básicos una presentación global del marxismo, el cual será casi el único edificio (semi-) filosófico con el que se enfrenten luego los sacerdotes (a nivel de sistemas; porque además se toparán con elementos y actitudes filosóficas de muy diversa índole). Tal presentación debe posibilitar la comprensión del marxismo que desde la teología es necesaria; no deberá pretender en todo caso dar a todos la total comprensión filosófica, que no se alcanzaría sin un estudio mucho más profundizado de la filosofía, el cual llevaría a la utópica duplicación de carreras (la filosófica y la teológica) con la que hemos vivido hasta aquí.- Pero debo advertir que la preocupación por estudiar el marxismo no debe quitar el interés por estudiar en sí mismos los elementos filosóficos de que hablaba antes, y sobre todo no debe supeditar a los intereses coyunturales y a la metodología marxista el estudio filosófico exigido intrínsecamente por la teología.

Remolina

4.2.12 Una presentación completa que permita una comprensión del Marxismo es un elemento esencial en la preparación de los Sacerdotes de hoy, especialmente en nuestro medio Latinoamericano.

de Marneffe

4.2.13. The need for future priest of paying attention to Marxism will vary from country to country. The study of social and political philosophies is a must. But Marxism is only one among such philosophies.

Puthiadam

4.2.14. More than half of humanity accepts to a great extent genuine Marxism or a type of reinterpreted and adapted Marxism. Almost every educated man has heard of Marx. Through the political and economic power of Russia, China and the East European countries Marxist thought of one type or another is spreading. Every country has a Marxist or Communist party. Marxist-Communist thought is very powerful in the social, political and economic field the world over. Such being the situation of Marxism today we cannot neglect its study. Still I feel that the study of the thought of Marx and its historical growth should be spread out all through our philosophical and theological training, if it has to be grasped. Hence a short course on Marxism during philosophy is not sufficient.

Also Marxism has very valid points in its critique of society, of religion and culture in general. Especially for us priests it is important to realise the extent to which religions and beliefs are conditioned by non-religious factors. The ideological roots of our 'commonly called reality of faith' and of our methods must be unravelled, if we wish to be genuine in our Christian theory and praxis.

Marxism finally gives us certain number of tools for socio-political, economic and even religious analysis, more adapted to the contemporary way of thinking than the tools of scholastic thought. Of course the limitations and the dangers of Marxism should also be clearly pointed out.

In this connection I would like to insist that here in India (perhaps in other countries too) we should not neglect Gandhian thought which in some way is the flowering of India's traditions. In many respects Gandhian ideas are a corrective to Marxism. Gandhi points out the deeper alienations of man, shows us a way to escape the strangle hold of both Communism and Capitalism. Gandhi challenges us to be genuinely Christian.

Daly

4.2.15. Yes. Contemporary culture in all countries has already been greatly influenced by Marxist thought, and so could not be properly evaluated in relation to Christianity without an understanding of that thought.

Armbruster

4.2.16. I would prefer to incorporate the true insights of Marx into our own systematic exposition, leaving the presentation of "Marxism" to the History of Philosophy, where it has its due place anyhow. If we make of the presentation of Marxism as such one of the highlights of our program, we are manoeuvring ourselves into an apologetic stance and no apologetics have ever been convincing. I would avoid it especially in Japan today at a moment when the Japanese Marxists themselves are being cornered in apologetics.

Riesenhuber

4.2.17. Whether Marxism should receive a thorough presentation, depends also on the situation of the country - its philosophical relevance could be sufficiently dealt with in a general course on social philosophy, or in theology in connection with the Christian doctrine of society (considered the shortness of the period of philosophy). A selective course on Marxist thought seems to be desirable.

Danuvianata

4.2.18. Though Marxism is perhaps highly overrated fashion-wise, realistically this means that Ours should have a thorough understanding of its basic points.

Hebam

4.2.19. Yes every priest and church minister should know Marxism, a philosophy (or religion?) that has a tremendous impact on a very large part of mankind.

Dirven

4.2.20. Il va de soi qu'il faudrait au moins être initié au langage habituel du marxisme. Or je ne sais pas comment on pourrait le posséder sans connaître au moins les structures et les grandes lignées des marxismes actuels avec référence à Marx. Ce n'est déjà pas peu.

b) Les sciences humaines

4.3
(4.13) What is the place (if any) of the human sciences, and their relationship to the study of philosophy?

¿Qué es el puesto (si lo tienen) de las ciencias humanas, y su relación al estudio de la filosofía?

Coretz

4.3.1 "Humanwissenschaften" (human sciences) sind heute sicher sehr wichtig. Aber wie können und dürfen nicht alle Scholastiker (im Grundstudium) zu Experten in Psychologie, Soziologie usw. ausbildung. Diese Fächer haben ihren Platz, sofern sie in die gesamte "weltwissenschaftlich" orientierte Philosophie integriert sind. Aber sie dürfen nicht die Philosophie ersetzen oder verdrängen. Darin seihe ich weithin eine große Gefahr, daß man empirische Psychologie oder Soziologie so sehr in den Vordergrund stellt, daß darüber philosophische Reflexion zu kurz kommt - und auf diese kommt es entscheidend zu in der Formung persönlicher Einsichten und Überzeugungen.

Marty

4.3.2 Les sciences humaines se rencontrent nécessairement quand on réfléchit aujourd'hui aussi bien sur l'accès à la vérité que sur les problèmes de communication. A mon sens, elles ne font que s'insérer dans la question ouverte au 17^e s. par l'avènement de la science moderne, mais elles donnent à cette question toute sa densité.

Le problème d'une initiation aux sciences humaines (surtout linguistique, sociologie, psychanalyse, ethnologie) pose la question générale de la vulgarisation scientifique. On peut simplement noter qu'il faut se garder du préjugé qu'une formation "littéraire" permet d'y acquérir à peu de prix une compétence que l'on n'oserait viser dans les "sciences exactes".

Alvarez Bolado

4.3.3 No se puede filosofar sin la mediación de las ciencias humanas. Otra cosa es la amplitud que se puede dar al estudio de esas ciencias, y el problema urgente de una presentación sintética de sus métodos y resultados.

Gómez Caffarena

4.3.4 Las ciencias humanas son uno de los signos de los tiempos más característicos de nuestro momento. Sería muy bueno que un buen número de jesuitas hiciera estudios especializados en ellas. En todo caso todos deben tener una iniciación seria y actualizada en las diversas ramas de la psicología y la sociología. Pienso que este sería el veinte por ciento no filosófico que en una respuesta anterior he admitido junto al ochenta por ciento filosófico del bienio destinado a la filosofía.

Copleston

4.3.5 I think that some treatment of psychology is desirable for a future priest. I have no great faith in the value of sociology in studies for the priesthood, as a universally obligatory subject I mean.

Lonergan

4.3.6 For me philosophy is the basic and total science because it is the adequate cognitional theory. Specialists in the particular sciences perform cognitional operations but attend to objects. The philosopher's job is to thematize the operations that the specialists perform and, no less, to thematize the operations performed by men of common sense.

It is well to distinguish between human sciences, engaged in discerning universal laws, and human studies, such as interpretation and history, engaged in understanding particular texts and particular processes.

Both human sciences and human studies are cognitional activities that the philosopher has to thematize, but there must be two separate thematizations. The human sciences are analogous to the natural sciences, but human studies are analogous to the development of common sense. [Omit one page of theories of science].

My own position would be to follow the lines laid down in my Method of Theology: there exist scientific techniques to be followed in works of interpretation and in the writing of history; but these techniques do not preclude differences arising from the philosophic, ethical, and religious views of those that employ them; hence, interpretation and history have to be regarded as functional specialties to be completed by such further specialties as dialectic and foundations in which radical differences can be dealt with not indeed automatically but at least openly and clear-headedly.

Harvanek

- 4.3.7 The importance of the social sciences, anthropology, sociology, including psychology, perhaps especially psychology, is very great in the United States. The mathematical sciences are also very important but not everyone has the capacity for them, and they require a high degree of immersion before they attain their value as a mental viewpoint. Some of these sciences as practiced by some men crosses over into philosophy, e.g. the humanistic psychologists (Rollo May, Maslow, Progoff, etc.), and many sociologists, e.g. Peter Berger, Allport, etc. In fact, this is part of the problem: it is not possible for one person in one lifetime to do all of these studies, and yet they are indispensable. Philosophy in the contemporary American world cannot start simply from common sense but must be a reflection on the developments of these sciences.

McGovern

- 4.3.8 This seemingly subordinate question is the most important one of the whole questionnaire in my estimation. Philosophy in our day has become a very narrow and specialized discipline. In St. Ignatius' day natural philosophy embraced all we now include as natural sciences. Until the 19th century, economics, political science,

psychology, sociology, and anthropology were all part of philosophy. I am convinced that we must broaden our concept of philosophy once again to include these. If philosophy is concerned with reflecting through reason on the problems of human existence, the problems themselves must first be understood. An adequate understanding of man's nature and the formation of his conscience would seem to require some knowledge of psychology. The social problems which increasingly distress contemporary man similarly require a knowledge of economics, political science, and sociology. But I see the study of these social sciences not simply as "adjunct courses" but incorporated into philosophy itself, as providing the problematic for philosophical inquiry.

Slipko

- 4.3.9 Videtur ad philosophiam competenter excolendam scientias particulares seu s.d. positivas valde conducere, quapropter earum studium enixe commendandum est. Praeprimis videtur hoc esse necessarium relate ad scientias particulares cum determinata disciplina philosophica intime connexas.

de Lima Vaz

- 4.3.10 Il semble évident qu'aucun projet pour mettre au jour les besoins actuels de notre formation philosophique n'aurait de chances aujourd'hui si l'on ne trouverait pas le moyen de mettre en rapport étroit l'enseignement de la philosophie chez nous avec le développement des sciences humaines. Comment définir ce rapport sur un plan didactique, voilà la question. Je pense qu'au moins un cours d'introduction aux concepts fondamentaux et aux problèmes d'épistémologie des sciences humaines devrait avoir sa place, si c'est possible, au commencement du cours proprement dit de philosophie.

Terán Dutari

- 4.3.11 Se dice con frecuencia, también entre nosotros, que las Ciencias Humanas, sobre todo las Sociales, están remplazando a la filosofía en el papel de mediación respecto del discurso teológico. Creo que esto, más que un hecho, es todavía un simple programa. Como programa me parece aún bastante discutible, aunque reconozco las tentadoras posibilidades que parece encerrar. De ninguna manera habría que cerrar el campo a los intentos que se hacen o podrían hacerse en esta dirección; pero no creo que el ámbito de los estudios sacerdotales prescritos a todo jesuita sea el oportununo para tales intentos. Aparte del hecho ya señalado, de que la reflexión teológica exige una componente estrictamente filosófica, señalo también el hecho de que, donde se abandona la filosofía en favor de las Ciencias Sociales, (las cuales a veces no son sino pura "ideologización filosófica" de dudoso valor), hay merma notable no sólo de la filosofía sino de la misma teología, que tiende a diluirse en sociología y ciencias parecidas. A pesar de todo lo dicho hay que mantener la importancia cada día mayor de las ciencias humanas para la teología y para la filosofía; esto significa en la práctica una cierta dosis mayor de ellas.

dentro de los estudios comunes; pero muy importante me parecería la observación de que sea la misma filosofía y teología, ofrecidas a nuestros alumnos, las que ya hayan asimilado el aporte de las ciencias humanas, y no se multipliquen los tratados y horas de clase dedicados al estudio independiente de estas ciencias (con el grave peligro de que nunca lleguen los estudiantes a hacer una verdadera síntesis desde el horizonte filosófico, teológico, que es el propio de ellos - o debería serlo).- Por otra parte, las vocaciones filosóficas que deberían despertarse durante los estudios comunes sacerdotiales (de lo cual hablare más abajo) habrían de estar en estrecha cercanía respecto de líneas determinadas de las ciencias humanas, las cuales por tanto deben presentarse con toda su inmensa actualidad ya en el seno mismo de los estudios filosófico-teológicos, de los cuales (en su globalidad filosófico-teológica) si pueden considerarse mediadoras. A este respecto valdría la pena subrayar la grande conveniencia de presentar a través de estas ciencias humanas, que son las que responden inmediatamente al "logos" de la mayor parte de nuestros conciudadanos y hermanos, todos los grandes problemas filosófico-teológicos; con tal que siempre se llegue al fondo mismo de estos problemas, que es esencialmente filosófico y teológico.

Remolina

4.3.12 Juzgo que la Filosofía debe fundamentarse sobre el conocimiento serio de una Ciencia Humana. En América Latina creo que estas Ciencias serían principalmente:

- La Historia y la Antropología Cultural. Ellas nos permitirán descubrir las verdaderas raíces y manifestaciones de la idiosincrasia y cultura de nuestros Pueblos y serían la base para "hacer" una Filosofía "nueva", al mismo tiempo que para darle a la Filosofía la importancia y el valor que deben tener en nuestro medio.
- La Literatura, ya que juzgo que como explicitación del alma de un pueblo es una fase anterior y necesaria para un verdadero filosofar.
- La Sociología, pero no con una orientación positiva (ya que no ofrece ninguna salida) ni marxista (sociología del conflicto), sino con una orientación genético-integral (estructural no-funcionalista).
- La Economía.

de Marneffe

4.3.13. Human sciences are very much required, for, without them, the philosophical studies may not get their problematic in a proper perspective or they may fail to get their points of application.

Putthiadam

4.3.14. Man-Man and Man-Collectivity form important areas of reality on which a philosopher is called upon to reflect. Human sciences like psychology and sociology deal with man and society. A philosopher needs the data supplied by psychologists, psychiatrists, specialists in Group Dynamics etc., as a basis for his reflections. The processes in human society, the social situation and conditionings of religion and of man can be known only from sociological analysis. So today no philosopher can just neglect the human sciences.

As priests our chief work is centred round the betterment of man and of man and society in an integral manner. This means that we should be familiar with the deeper alienations and conflicts of the individuals and society. No one today doubts about the great influence of politics and economics on all spheres of human life including religion. So in our philosophical studies we should not merely take into account the economic and political data of our country, but we must learn also to analyse scientifically the economic-political realities.

Daly

4.3.15. Like the physical sciences, psychology and sociology (and the other social sciences) stand in great need of philosophical reflection, provide much information that is important to the philosopher, and have had a major impact on contemporary culture. All lecturers in philosophy should therefore have a reasonable knowledge of them, and there should be some in each faculty who have studied them thoroughly.

As they are not in themselves philosophical subjects, and do not directly help towards a philosophical orientation, they should not be presented as major subjects in philosophy, but in short courses that introduce students to their main concepts. There would be more room for this if three years were available, as before, for an integrated course in philosophy.

Some Jesuits should, of course, do full secular courses in these subjects, just as some Jesuits study literature, history, economics, and the physical sciences.

Armbruster

4.3.16. No philosophy today can disregard what is going on in sociology, psychology, history, linguistics and other human sciences. We in Japan should make the best of the burden of the General Education program imposed on us by the Ministry of Education. We should also insist (much more than we do at present) on our Japanese scholastics getting a proper training in Japanese literature.

Riesenhuber

4.3.17. It may be good to recommend to the scholastics to take some courses in human sciences, as a kind of studium generale; but since these sciences are highly specialized today, it will not be possible for a scholastic to draw in a competent way some philosophical understanding from them. Since we cannot aim any more at an allround-formation, especially not during the short period of philosophy, there is no need for compulsory courses in human sciences inside of this period. However, it is necessary that the philosophically relevant aspects and results of these sciences be introduced and evaluated by the professor in the systematical courses, e.g. anthropology.

Danuwinata

- 4.3.18. The empirical sciences (for the most part the social sciences, but not altogether excluding the exact fields) should be given more attention. This situation is vastly improving curriculum-wise; but this writer's impression is that philosophy teachers are in many cases not sufficiently aware of the importance of empirical sciences, or, more generally, of the need to make philosophy as a whole more empirical. It may be asked if the Society is not somewhat behind the times in this regard. Philosophers' (and theologians') disdain for empirical attainments appears to be comparatively widespread in the Society, and, in proportion, philosophy is prone to adopt the features of some kind of pseudo-theology.
- 4.3.19 Hebga. Human sciences (psychology, sociology, economy etc.), under their respective "objecta formalia" are deep interrogations and answers on man and his world. They keep philosophy from becoming a metaphysical rhapsody or a pseudo-theology. Now it is very difficult to set up a sound and balanced program, so that philosophical training remains what it is supposed to be.
- 4.3.21 Dirven. Dans la perspective déjà indiquée de l'importance des expressions logico-positivistes de la philosophie, je ne vois pas très bien comment on pourrait laisser de côté une initiation au moins minimale aux sciences en général et aux sciences humaines en particulier. Mais je ne prétends nullement que cette initiation doit être donnée pendant la philosophie. Je présupposerais plutôt une telle initiation. Sinon il faudrait, selon moi, au moins une initiation à la psychologie expérimentale, à l'économie, à la sociologie, à la linguistique, - et un cours qui donnerait les éléments essentiels de biologie, d'anatomie, de chimie etc... Normalement on doit avoir ces derniers cours pendant les études secondaires.

Différentiation des programmes ?

- 4.4
(4.14) In case you would prefer different philosophical studies for those who do not have philosophical talent, or whose studies are directed to other fields than professional philosophy and theology, please indicate what should be a minimum content of such studies.

En el caso que usted prefiera diversos estudios filosóficos para los que no tengan talento filosófico, o cuyos estudios vayan dirigidos a campos distintos de la filosofía y teología profesional, indíquenos, por favor, cuál podría ser el contenido mínimo de tales estudios.

Coreth

- 4.4.1 Ich glaube nicht, daß man schon im Grundstudium die Philosophie differenzieren sollte (für mehr oder weniger Begabte), weil sich da erst die Fähigkeit zu philosophischem Denken erweisen muß. Wenn aber eine solche Differenzierung notwendig sein sollte, verweise ich auf das "Minimum" philosophischer Ausbildung in 4.1.

Marty

- 4.4.2 Les cas visés ici (pas de talent philosophique, autres orientations que philosophie et théologie "professionnelles") me paraissent englober le plus grand nombre de nos étudiants. Ce qui a été proposé jusqu'ici devrait donc pouvoir leur convenir. La réponse à cette question me semble plutôt relever de l'adaptation des parcours proposés à chacun, ce qui dépend, chez nous, à la fois du Préfet des études et du "tuteur".

Alvarez Bolado

- 4.4.3 Metafísica, Teoría del Conocimiento y Etica constituyen un núcleo que tendría que ser común a toda posible especialización. El resto podría distinguirse en tres especializaciones fundamentales: a) para quienes han de insistir en estudios humanísticos, con una ampliación sobre Hermenéutica General y Hermenéuticas especiales, más Historia de la Filosofía, Filosofía de la Historia, Crítica de las ideologías etc. b) para quienes han de insistir en estudios empírico-formales (Física, Matemática, Biología, etc.), con una ampliación sobre Filosofía de la Naturaleza, Teoría de la Ciencia, Historia de la Ciencia y su relación a la Historia de la Cultura, y c) para quienes han de insistir en una orientación más pragmática que teórica, con especial atención a la Psicología, Sociología, Teoría de la Comunicación e Información, tratando de conseguir un nivel reflexivo y crítico sobre estas disciplinas.

Gómez Caffarena

- 4.4.4 Entiendo responder aquí a los contenidos mínimos del bienio dicho; ya que para aquellos que tengan talento filosófico yo pediría sin duda el currículum completo de licenciatura o equivalente. Pues bien, creo necesario: sería iniciación en metodología del saber, teoría de la ciencia, epistemología general y crítica del conocimiento. Antropología filosófica, como asignatura fundamental que recoja y profundice las aportaciones de las ciencias del hombre y descubra el lugar antropológico de la religiosidad y de las teorías cosmovisionales. Una metafísica elemental que al menos haga bien hecha la historia de los intentos humanos de sistematización de lo real y muestre sus perspectivas actuales. En el ámbito de esa metafísica, una consideración seria del sentido y alcance de los diversos intentos de "pruebas de la existencia de Dios". Una ética, con fuerte dimensión crítica en diálogo con la psicología y la sociología. Una panorámica de las corrientes filosóficas actuales, su ámbito de vigencia, sus aportaciones y sus problemas.

Copleston

- 4.4.5 The nature of man, moral philosophy, philosophy of religion. Perhaps some knowledge of living and influential currents of thought.

Lonergan

- 4.4.6 For those said not to have philosophical talent, I do not desire or prefer different philosophical studies. I would urge better teachers and simplified studies (cf. below no. 4.21). Everyone can attain a certain measure of self-appropriation, of knowing just what happens when he is coming to know and coming to choose. Not everyone can specify the ramifications and complications, of such coming to know and to decide, through the various fields of knowledge, of moral growth, of religious development. The big block will not be a total absence of philosophical capacity but the novelty of training teachers that (1) can thematize their own conscious activities and (2) help their pupils to do likewise.

For those destined to specialize in other fields, I would have no objection to their dropping the so-called "professional" aspects of philosophy or theology, but I would profoundly deplore any tendency to let them be satisfied with anything less than all the understanding of philosophy and of theology of which they are capable. Without that development only too easily will they tend to be not only specialists in other fields but also secularists, unable to bring their special knowledge within a Christian context and so give the Christian community (in its effort to sublate the whole of human living) the advantage of the technical knowledge they possess and the community wished them to attain. Unless Christian specialists are something of generalists, they are like the seed that does not fall into the ground to die but itself remaineth alone.

Harvanek

- 4.4.7 I would think that most candidates to the Society would be able to do a major (undergraduate) in philosophy, not necessarily with the highest grades, but adequately.

McGovern

- 4.4.8 All Jesuits should be capable of thirty-six (36) hours of philosophy and this much would seem needed for theology. The level of course offerings, however, could be quite different. Also students could be allowed some margin for personal interests and talents.

Slipko

- 4.4.9 In Polonia eiusmodi casus individualiter tractantur. Singuli minus ad philosophiam apti candidati aut a collegis sive assistentibus personaliter adiuvantur, a professoribus autem benignius tractantur, aut - cum omnino de eorum aptitudine ad studia peragenda desperatur - dimittuntur.

Eo magis ad communem cursum philosophicum peragendum obligantur ii, qui aliis scientiis extraphilosophicis animum impendere volunt. Supponitur enim debitam in philosophia institutionem eos ad fructuosum futurum laborem scientificum melius praeparare. Praeterea, cum sacerdotio sint initiandi, in philosophia etiam debitam peritiam acquirere debent. Universalis "minima mensura" non est determinata.

Terán Dutari

- 4.4.11 El problema al que apunta esta pregunta es muy complejo. Responder a algunos aspectos. En primer lugar, estimo que ha de conservarse la tradición eclesiástica y jesuítica de mantener un ciclo básico de estudios sacerdotiales para todos. Creo que este ciclo debe tener una fisionomía unitaria e integral bajo el signo de la teología, como carrera propia del sacerdote; dentro de esa carrera teológica, he señalado ya que papel debe tener la filosofía. Juzgo además que esta carrera debe ser común para todos, sin desdoblarla en un "curso mayor" y un "curso menor"; esto último no significa que haya de haber o no sea deseable que haya niveles distintos para realizar los estudios básicos; de hecho, cada centro de estudios, cada región, tiene su nivel y su peculiaridad propios; de esta forma está asegurado el que pueda haber opciones entre las que elegir para proporcionar a nuestros estudiantes - ya desde este mismo ciclo común de estudios - una formación adaptada a sus diversas capacidades y direcciones.- Pero creo muy importante que desde el principio de los estudios se fomenten las vocaciones teológicas y filosóficas (específicamente filosóficas también, con una subordinación a nuestro fin apostólico, aunque eso no signifique necesariamente subordinación a la teología). También las vocaciones para las ciencias humanas han de fomentarse, supeditadas a la misma finalidad apostólica. La naturaleza de los estudios comunes ha de ser tal, por consiguiente, que no sólo asegure aquella preparación general fundamentalmente teológica que todo sacerdote jesuita debe tener, sino que haga surgir desde allí mismo la posibilidad y conveniencia de realizar otros estudios a nivel profesional, entre los que siempre han de tener un puesto los de filosofía. Añado que esos estudios "profesionales" de filosofía (que no son sólo para futuros profesores de clérigos) deben hacerse como estudios filosóficos "tout court".

de Marneffe

- 4.4.13. I think that all the candidates to the priesthood, and especially all Jesuits should still make at least two years of philosophy. Those who do not have philosophical talent require this, because they need a minimum exposure to philosophy, to form their own convictions and prepare themselves to answer questions which people will put to them. Those who are directed to other fields require also philosophy, because they need, perhaps more than others, a better philosophy to bring to their own field an extra competence which allows them to see the philosophical and theological dimensions of that field and the differences these dimensions make in it.

In terms of subject matters, philosophy should always include the various branches of systematic philosophy and enough history of philosophy to understand the various solutions offered, along the ages, to the great philosophical questions.

Puthiadam

- 4.4.14. After some years of teaching and discussion with students and professors I feel that the old system of short and long courses had some definite advantages. Now it may be difficult to introduce anything comparable to that into our present two year course of philosophy - it is already a short course!

As regards the content - i.e. in the sense of the areas of reality covered there cannot and should not be any difference. There must be a minimum reflection on God, Man, Nature for every one. But the extent and the depth in which the portion is covered may differ.

Since philosophy at present takes only two years, it is difficult to think of a shorter course within the given system. But in an integrated course of philosophy and theology conceived in a different manner there is the possibility of integrating part of our philosophical reflection into the theological studies. Such a venture calls for careful planning in each country and region and the availability of competent staff.

Instead of reducing the time allotted to philosophy, we could perhaps more fruitfully consider how we should specially train those who are gifted in philosophy. In the Society of Jesus in India we are in need of thinkers and creative writers.

Baly

- 4.4.15. The basic two-year course outlined above should be required of all students for the priesthood. My experience in nine years of teaching Jesuit scholastics or diocesan seminarians (as well as six years with university students) has been that there are very few students who lack the talent for philosophy.

Failures and dissatisfaction with the subject that have been ascribed in the past to lack of philosophical talent can in many cases be explained through faulty presentation or bad planning of the syllabus, for instance: presentation of "answers" before questions have been appreciated; reliance on quotations from other writers; complicated thesis that have evolved gradually to deal with particular objections until they have lost contact with the central issue; definitions, concepts and distinctions that are used in inappropriate contexts; lack of assimilation of the subject by the lecturer; too much material crammed into each subject;

addition of new subjects to the course without equivalent lightening of the study load in other subjects; disputations that have been performed as a mere routine; lack of time for private study or for genuine discussion; the rule that even private discussions among students during study time should be in Latin.

If the lectures are aimed at the great majority of the students, those with greater scholastic ability in general need not be bored, as they can be stimulated to probe more deeply with their questions and to seek greater clarity in expression. They can also be invited to study directly the classical writers in philosophy, not excluding Aristotle or Aquinas. Once an atmosphere of genuine discussion has been created in a class, valuable contributions can come from both weak and strong students.

Riesenhuber

- 4.4.16. As in 4.11, which I consider the very minimum. The philosophical studies for those who do not have philosophical talent should not differ in their general content (omitting, of course, rather specialized questions), but in their intensity and in the method of presentation.

It seems desirable that also of those who will not become specialists in philosophy (or theology), quite a few aspire for the lic. phil. (MA); and all of those who specialize in theology, should have the lic. phil., and vice versa.

Danuwinaata

- 4.4.17. It should perhaps be doubted if philosophy should be obligatory for all our scholastics, especially for those who have all the aptitude to become good priests but lack talents for philosophy, or at least for the highly abstract form philosophy takes for Ours in comparatively many of the places this writer has some knowledge about. The situation is almost everywhere much better than it used to be, in this regard, in that the group concerned are now often given the opportunity to have selected sets of courses. However there is perhaps not yet any all-out effort to discover where the real talents are, for this group. Stereotyping of certain kinds (e.g. of those with artistic talents, not only in regard to studies but also occasionally in regard to their supposed aptness for the religious life) has yet to be overcome here and there.

This problem has also some relevance for Ours who will not be priests. Some of them have talents for which we have no educational framework so far.

Since a certain measure of theology is necessary for all priests, the high philosophical investment in theology in many of its forms is here a complication.

More generally perhaps our education is still too exclusively intellectual for the less gifted to be able to develop talents which may be very much ad maiorem and highly instrumental for certain types of apostolate. This writer is not optimistic in this regard, because consultation structures at the province level still heavily favors our own teachers in a recognition of academic accomplishments rather than of a frame of mind that considers those accomplishments as merely instrumental for our apostolate and addresses itself to discernment of a much wider scope.

The set of problems that form the background to this situation is complicated, too much so to be discussed in full here. Therefore let a simple analogy suffice. The Society has always had a healthy tradition of reluctance to make (say) a professional psychologist a Superior, in view of occupational hazards; this principle has perhaps also applied to the appointment of Province Consultors, and rightly so. But in advisory bodies at the province level we seem to forget this principle sometimes, or to apply it less. There are, to be sure, exceptions; but they are perhaps too few. It should be asked if intellectual attainments are not allowed too much to lead their own lives, instead of being merely instrumental for our apostolate.

birvch

- 4.4.21 Je dirais: laisser tomber l'histoire (elle servirait seulement d'illustration, de confirmation etc...). Ensuite composer une liste des questions que les gens se posent actuellement: p.ex.

- la mort, la souffrance etc.
- l'amour, l'amitié, le mariage: ...
- l'intervention de l'homme dans la composition de sa propre vie: la technique en général, la médecine, le règlement des naissances etc...
- l'existence de Dieu et le problème de l'athéisme concret des gens
- la justice etc.

En d'autres mots je procéderais d'une manière assez pragmatique pour voir ce qui se passe actuellement dans la tête des gens. En répondant à ces questions on pourrait donner déjà pas mal de principes philosophiques.

4.5
(4.21)Par quelle méthode philosophique former les étudiants ?

(Une philosophie se définissant aujourd'hui surtout par sa méthode).

In the light of the answer to question 3.1, what does the study of philosophy involve in relation to method:

What method (of thinking rather than of teaching) should be used in the philosophical formation of our men?

A la luz de la respuesta a la pregunta 3.1 ;qué es lo que comprende el estudio de la filosofía en relación al método?: ¿Qué método (de pensar más que de enseñar) debiera usarse en la formación filosófica de nuestros hombres?

Coreth

4.5.1

Diese Frage ist besonders schwer zu beantworten, weil sich hier der eigene philosophische Standort auswirkt (den man nicht absolut setzen will). Es gibt verschiedene Methoden, die (prinzipiell) an dasselbe Ziel führen können. Ich würde als bewährte Methode (des Denkens, nicht nur des Lehrens) eine phänomenologisch-transzendentale Methode nennen, d.h. ausgehend von menschlichen Phänomenen (auch "humanwissenschaftlich" bereichert), aber zurückfragend nach dem Grund, der Bedingung, der Möglichkeit dieser Phänomene. Die radikale Frage "Warum?" ist die eigentlich philosophische Frage. Den Impuls dieser Frage - den Zwang, selbst zu denken - können wir unseren Studenten nicht ersparen. Dort erst beginnt Philosophie. Sie kann nicht eigentlich gelehrt werden, sondern nur unter dem Drang dieser Frage angeregt und zu eigener Einsicht geleitet werden. Grundsätzlich möchte ich sagen: Die Frage nach dem Grund ist die Grundfrage der Philosophie (die Frage nach der "archè pántōn"). Nur wer sich auf diese Frage einläßt, denkt philosophisch, wie immer auch - und mit welchen Methoden - diese Frage beantwortet wird.

Marty

4.5.2

Dans la méthode à proposer, je mettrai d'abord deux piliers, conjuguant enracinement et actualité.

- Le contact avec les textes, où le travail du groupe est un soutien nécessaire du travail personnel.

- Prendre la mesure des questions actuelles, où il faut combiner cours, groupes de discussion, lectures, pour que chacun retrouve dans sa propre expérience l'enjeu des questions sur lesquelles on l'invite à réfléchir.

Je rattacherai à la méthode la question de l'expression, où il faut prendre soin d'aider nos étudiants à progresser (expression orale, écrite, participation aux groupes, expression audio-visuelle).

Alvarez Bolado

4.5.3

Si la pregunta espera una contestación que se refiera a un método histórico, no me parecería acertada. Me parece que el método de pensar filosóficamente - o el discurso filosófico - está hecho de muchos tractos. Precisamente habría que ayudar a suscitar en los estudiantes la vivencia y el ejercicio de la multiplicidad orgánica del discurso filosófico. Hay que conseguir que sea un método que tienda a crear en ellos la actitud filosófica, en toda su variedad, no que les lleve a la afirmación predestinada de unos determinados contenidos. Me parece que habría que precaverse de toda concepción instrumental de la filosofía como proceso instrumental de legitimación de unas determinadas concepciones de la comunidad eclesial. El método filosófico sirve al interés de la fe cuando no es instrumentalizado, cuando se da en el característico desinterés y gratuidad propia del "amor de la sabiduría".

Gómez Caffarena

4.5.4

El método filosófico debe evidenciar netamente su diferencia con el científico y su cercanía y diferencia con el teológico. Hay que introducir al planteamiento personal de los problemas (en la línea de la fenomenología existencial). Suscitar la conciencia de la continua presencia del lenguaje en los planteamientos y soluciones. Despertar el espíritu crítico (y autocrítico). Enseñar a integrar (superándolas) las aportaciones de las ciencias.

Copleston

4.5.5

For my own part, I favour starting, when possible, from the experience of the students themselves (as expressed, implicitly, in language). This is a personal preference.

Lonergan

4.5.6

The basic step is learning to give basic terms and relations the meaning they possess as names of conscious events and conscious processes.

Everyone has insights. They are occurring all the time. But few people are aware of the fact. The problem is to make them aware and fully aware both of the occurrence of insights, and the series of other consciously occurring events. [Omit one and a half pages.]

Harvanek

4-5-7

This is a difficult question. Many (Jesuits) think that in the beginning a student ought to be trained to some level of competence and understanding in one method and only after this has been learned,

to study other methods. My own inclination is to see philosophy, even at the beginning, as a dialogue between philosophies. In this I believe I am in the Greek, patristic and medieval tradition. Contemporary analytic and phenomenological methods are a-historical and a-dialogic, especially the analytic. Much depends on what one expects from philosophical studies, a systematic set of positions, or an exploration of philosophical understanding. The argument is that the dialogue approach leads to relativism and scepticism. I don't believe that is true, but in any case it does raise the question again of the role of faith in one's ultimate "system."

McGovern

- 4.5.8 I am not clear on the sense of "method" here. Common to all philosophy is a critical questioning--a recognition of assumptions, an analysis of language and of logic in human thought, an ability to see the implications of issues and actions. This questioning is essential to formation, in my estimation. The inculcating of such thinking, I believe, is more the product of good teaching than any specific content or method.

Slipko

- 4.5.9 Puto talem methodum in quaestionibus philosophicis scrutandis et solvendis esse adhibendam, quae Nostros non solum in recta ratione cogitandi exerceat, sed etiam rationalia fundamenta philosophiae christianaee eis revelet, illos persuasos reddat de eorum firmitate et veritate et hoc modo illos contra errores, qui hodie disseminantur (scepticismum, relativismum, subjectivismum), muniat et roboret.

de Lima Vaz

- 4.5.10 Je me permets d'appeler l'attention sur quelques points seulement. Je crois qu'il faudrait mettre en relief dans la méthode de pensée à laquelle nos étudiants devraient être formés:

a) l'aspect de la rigueur logique, quoiqu'il en soit d'ailleurs du problème d'une logique de la pensée philosophique comme telle. En somme, il faudrait montrer que la vraie méthode de la pensée philosophique, comme en témoigne toute la grande tradition de l'Occident, ne se développe qu'en rapport étroit avec les méthodes de la pensée scientifique, ne serait-ce que pour en marquer les limites.

b) le sens de la perspective historique des problèmes. Je pense qu'il faut donner beaucoup d'importance à la formation du sens historique des jeunes étudiants, c'est-à-dire à la capacité de rapporter toujours le surgissement ou la persistance d'un problème philosophique aux problèmes et aux défis d'un certain monde de culture. Je pense que c'est parce que la formation au sens historique des problèmes a manqué souvent dans le passé que les études philosophiques dans la Compagnie ont fini par paraître aux yeux de beaucoup des N.N. un jeu intellectuel sans portée réelle.

c) la souplesse critique de la méthode. J'entends par là une certaine habitude à se mouvoir parmi des systèmes de pensée aux fondements et aux visees très divers sans se perdre dans un relativisme eclectique. Il est difficile, j'en conviens, de trouver les moyens pratiques pour transmettre aux jeunes étudiants cette souplesse critique de la méthode. Elle me semble pourtant absolument nécessaire au moment où l'on doit avouer que l'intention de l'Eglise de couler la formation philosophique des futurs prêtres dans un moule rigide de pensée, soit le néo-thomisme, a fait évidemment faillite. Donc, puisque l'enseignement philosophique doit être très ouvert aux courants divers de la pensée contemporaine, il faut tâcher d'initier nos élèves à une méthode de pensée assez critiquement souple pour qu'ils soient en mesure d'assimiler d'une façon personnelle et critique les éléments valables de ces divers courants.

Terán Dutari

- 4.5.11 Encuentro ser esta para mí la pregunta más difícil de contestar en este cuestionario. Creo que es también la que menos se ha examinado en los estudios eclesiásticos y jesuiticos, entendida del método no didáctico sino "filosofante". No tengo posibilidad de ofrecer en pocas palabras otro aporte sino este: la dificultad del método filosofante, precisamente cuando se lo ha de utilizar dentro de unos estudios englobados por el interés teológico, pero también cuando se utiliza para sí mismo sin más, me parece estar en su autonomía. Las características de este ir la "razón" por sus caminos hasta sus últimas posibilidades intrínsecas habría que repensarlas, confrontadas con varios problemas de mucha actualidad. Por ejemplo: Ante el problema de la teología, entender la radicación de todo discurso filosófico en posiciones dadas de antemano, que contienen atracciones dialógicas y opciones primeras; y por otro lado la apertura del discurso filosófico a la conciencia histórica que va a superarlo. Ante el problema de las ciencias humanas y del estilo de pensamiento "no metafísico", captar esa misma historicidad del discurso filosófico, de sus mediaciones, de sus posibilidades verdaderamente nuevas hoy día... Ante el problema de la praxis, discernir algo más en el intrincado mundo de las relaciones teoría-praxis. Ante el problema de la ideología, diseñar las perspectivas de una nueva y más cautelosa crítica, así como de una más rica hermenéutica.

Remolina

- 4.5.12 Emplear un solo método sería empobrecedor; los estudiantes deben ir encontrando en su búsqueda filosófica su propio método de filosofar.

de Marneffe

- 4.5.13. First, there should be a phenomenology of human existence in its various aspects. Secondly, a reflection on what is problematic in it. Thirdly, a search for the difference between the philosophical and the other approaches (scientific, theological). Fourthly, a search for the method best suited to philosophy. Fifthly, the employment of that method for the solution of the problems recognized in phase 2. In the sixth place, comparison of these solutions with other current approaches and solutions. (History of philosophy is needed all along: first as general background; secondly to help define philosophy; to help the choice of the method; and finally to contrast one's solution to those of others).

Puthiadam

- 4.5.14. We cannot speak of one method of thinking or of teaching. Every thinking human being uses a number of methods in his reflection. All of us spontaneously use the inductive, deductive, the phenomenological, dialectical and transcendental methods. The method will depend on the nature of the reality to be studied and the aspect under which one looks at it. Analysis and synthesis, return to one's own and humanity's consciousness and the explicitation of it and a search into the condition of the possibility of consciousness are all required to understand reality and be creative. So no real philosopher or for that matter no human being can be satisfied with one method.

Daly

- 4.5.15. The method of thinking should consist in the identification of problems, the formulation of these, the search for deeper questions, or questions on the presuppositions of the initial questions, the limits to such questioning, consideration of some classical answers, analysis of these, individual formulation of conclusions, comparison and discussion of these.

If "method of thinking" here refers to such philosophical methods as "the way of ideas", critical method, eclecticism, so-called "scholastic method" (standard thesis, definitions, proof, objections), transcendental method, phenomenology, linguistic analysis, structuralism, then allowance should be made for the background of the lecturers, the common practice in the country concerned, the interests of the students, the degree to which such methods have been applied to theology, and effectiveness in teaching. Different methods can be used in different subjects, or in different topics within one subject. But no such method should be used in a way that hinders inquiry or participation by the students, or makes the subject remote, abstract, or formalistic for them. The real issues must always be kept in mind.

Armbruster

- 4.5.16. Without prejudice against the Japanese intuitive approach, the first thing our students have to learn is logical thinking itself. Television and comic strips do not foster logical thinking and experience taught us that we may not presuppose anything. Several years ago we started dividing our freshmen into small seminars practising such elementary exercises like "How to read a book?", "How to write a report?".

Then, an inventory of the traditional philosophical issues must be made, as far as possible in direct contact with original texts. Here the method would be that of text interpretation.

Based on this, the student should learn to reflect critically on the traditional answers in the light of his own everyday experience in the context of our modern social life. Simplifying a lot I would dare to say that the method in this stage is nothing else than intellectual sincerity.

Riesenhuber

- 4.5.17. Since the method depends on the professor's own way of thinking, there can hardly be a general rule. One possible, perhaps advisable method: a phenomenological description or analysis of human experience (including the reference to language patterns) as starting point and fundament; through reflection on them and conceptualization, their necessary and general structure had to be elaborated and deepened to a conceptually grasped, logically developed insight. Though clear conceptual and systematic thinking has to be educated, the goal may not so much be a clear-cut solution, but a differentiated consciousness of the problems in their connections and of the directions of a possible answer.

Danuwinaata

- 4.5.18. It would be hazardous, and easily contestable, to mention any unique method of thinking with which to imbue our scholastics. Methods of thinking are inherent in the philosophy (or theology) concerned. They also tend to be usurpingly dominating (an example, by no means on the wane nowadays, is where "metaphysics" is giving a systematic place in a curriculum of philosophy, instead of becoming the name of one particular trend; thus "metaphysics" may be placed alongside of philosophy of man, epistemology, etc., instead of alongside trend names of courses on those trends, such as positivism, hermeneutics, or phenomenology; there still is a good deal of suspicion towards teachers who oppose "metaphysics", though in this regard some provinces, like the Indonesian province, appear to have no problems).

More important educationally is perhaps to help (often in an extracurricular manner) foster an attitude towards philosophy as a whole, as not necessarily entering methodology. As much an attitude for the study of philosophy this writer recommends a certain amount of scepticism, for various reasons:

(a) to combat an atmosphere of "in principle" already knowing the entire picture (occupational hazard of many a philosopher (and theologian);

(b) to lead the person to be open to extra-philosophical motivations for adhering to certain philosophies and rejecting others, the more so in proportion as acceptance/rejection tends to be the more dogmatic: we human beings have great trouble recognizing our more hidden motivations, and the study of philosophy is no guarantee of improvement in this regard;

(c) to keep the way open for our indifference in regard to philosophy as much as we are supposed to be indifferent to anything else "on the face of the earth", in the sense that attainments in the field of philosophy should be evaluated on tantum-quantum considerations for our service in the Church.

(d) to foster more brotherhood with Ours who have no high intellectual attainments.

Within the field of studies itself, for this scepticism-as-an-attitude to be healthy, several requirements will have to be met:

(i) it must not be the rationalization of the inability to make firm commitments (the "tired" scepticist);

(ii) it must not be due to a lack of firm commitment to the study of philosophy itself, once this task has been set, for we should do every task as well as possible (the "bored" scepticist): a task may well be boring but the Society has no use for bored Jesuits;

(iii) it must not be a symptom of antirational motives (the "angered" scepticist): such people have issues they do not face up to: the willingness to engage in rational discourse is an integral part of maturity;

(iv) more positively, scepticism-as-an-attitude should foster a sense of wonder, a sense of openness to new viewpoints, and freedom from "rationalizations" (in the psychological sense) where merely intellectual "certainties" become instrumental in covering up insecurities; every Jesuit is entitled to a couple of insecurities, but the way to overcome them is to begin by owing up to them.

This is not to say that those suffering fatigue, or boredom (which is really a mild form of depression), or some unidentified anger necessarily suffer from them through their own fault. They should be helped, but philosophical (or theological) discussions are perhaps rarely the medium for this.

[on omet une note sur les difficultés que trouvent les scolastiques dans leurs études]

4.5.19 Hebga. The study of philosophy should not be a mere theoretical drill but proceed from human, concrete experience, just as it used to be in Plato's time... The students should be given a chance to single out their main points of interest, talk with people around, read, hold group discussions, write essays. The formal course should come afterwards to direct such a work, complete it, integrate it into a system if need be. In other words, seminars should be given preference over formal courses; but, of course such a method would take very much time.

One of the main advantages of holding seminars and of proceeding from concrete experiences is that our philosophical training will be rooted in our time, cultural milieu and society. Foreign thinkers won't be studied for themselves, but in relation with eternal human interrogations as formulated in our country, or region, or cultural area.

4.5.20 Ugirashebuja. Il est difficile de fixer une méthode nécessaire, sinon celle qui puisse permettre d'arriver aux résultats décrits ci-haut (4.11). Mais en général on peut dire que deux approches s'avèrent toujours heureusement complémentaires: la méthode historique, connaissance des faits dans une certaine logique, et la méthode réflexive ou spéculative qui est la mise en confrontation des faits, leurs causes, leurs effets, leurs multiples relations, le jugement sur leur importance.

C'est dans ce sens-là, me semble-t-il que l'on peut parler de système cohérent. Tout autre engagement dans un système philosophique tout fait me semble contre-indiqué. Car celui-ci peut constituer un handicap et une fermeture à certains problèmes importants. La pensée est une démarche toujours ouverte et consciemment ouverte.

4.5.21 Dirven. Selon moi il y a actuellement surtout trois méthodes pour "penser" la philosophie (il y en a plus, mais ces trois-là sont très importantes pour notre temps).

- 1) La méthode phénoménologique
- 2) La méthode dialectico-marxiste
- 3) La méthode logico-positiviste.

De ces trois deux se trouvent très bien spécifiées: la méthode phénoménologique (bien qu'il y ait plusieurs phénoménologies!) et la méthode dialectico-marxiste (bien qu'il y ait actuellement plus d'un marxisme!). La troisième méthode se cherche encore: elle s'inspire des méthodes scientifico-logiques, elle s'élabore actuellement dans une épistémologie qui elle aussi s'inspire des sciences, mais qui est en plein développement. Selon moi, c'est elle qui déterminera plus tard la philosophie.

4.6
(4.22) Connaissance minimum d'autres méthodes philosophiques

Is there a minimum knowledge of philosophical methods necessary for a priest and a Jesuit?

¿Hay un conocimiento mínimo de métodos filosóficos necesarios para un sacerdote y jesuita?

Coreth

4.6.1 Sicher sollten gebildeten Priestern/Jesuiten die wichtigsten philosophischen Methoden bekannt sein; sie müssen aber nicht in allen Methoden eingehend geschult sein. Wichtiger als die Methoden sind die Inhalte. Sie sollen vor allem fähig sein, zu grundlegend philosophischen, menschlich und gesellschaftlich relevanten Problemen aus eigener Überzeugung argumentativ Stellung zu nehmen - das ist wichtiger als bloße Methodenfragen.

Marty

4.6.2 La connaissance des diverses méthodes philosophiques s'identifie avec l'histoire de la philosophie. Il n'y a pas ici, de façon générale, à viser l'érudition. Il faut plutôt mettre en contact avec une certaine diversité de démarches de pensée, dans le temps et dans l'espace, aussi bien pour ne pas absolu-tiser une certaine démarche que pour apprendre à les faire communiquer.

Alvarez Bolado

4.6.3 Sí. Los grandes métodos filosóficos debieran ser suficientemente conocidos, y algunos de ellos conocidos en su ejercicio concreto. Es evidente que la tradición cristiana del método filosófico - desde S. Agustín hasta Blondel pasando por Tomás - debe ser conocida de manera responsable, posibilitando una apropiación personal y crítica.

Gómez Caffarena

4.6.4 Si hay que dar una respuesta que no esté ya implícita en lo dicho, creo incluiría la reflexión trascendental (con acento en su versión "existencial"), la dialéctica y una iniciación a los problemas de la hermenéutica.

Copleston

4.6.5 It is desirable, I suppose, that Jesuit priests should have some idea at least of philosophical methods and of the difference between empirical science and philosophy. I would not be in favour of any attempt to impose a certain method, e.g. the transcendental method.

Lonergan

4.6.6 Knowledge of method becomes a necessity when false notions of method are current and more or less disastrous.

For example, there have been theologians that held, perhaps innocuously enough, that the dogmas of the church were revealed not explicitly but implicitly. Many thought this to mean that the dogmas could be deduced from revealed propositions to be read in the sacred scriptures. Such an interpretation did no harm either among those not very good logicians or among those not much interested in scripture. However, with the revival of logical and scriptural studies we have been hearing that, after all, the dogmas were not revealed at all. Or again that the dogmas have been revealed, not in a revelation contained in scripture, but in an ongoing and still continuing process of revelation in the church. Or again that the dogmas express, not simply what has been revealed, but what has been revealed as apprehended and expressed within a particular culture so that, if that particular culture proves alien to us or outmoded, then the dogmas are to be revised.

Common to all of these views is the unavowed assumption that logic is ultimate and, indeed, absolutely ultimate. Now it is ultimate with regard to the clarity of terms, the coherence of propositions, the rigor of inferences. But it is not absolutely ultimate even

in human discourse, for there are many actual and many more possible "universes of discourse"; and it always is possible to introduce still one more universe of discourse in which fresh distinctions are introduced, terms become clearer, different propositions are found coherent, and different conclusions are inferred.

We reach the notion of method when we ask how does one effect the transition from one universe of discourse to another or, more profoundly, how is there effected the transition from one level or stage in human culture to another later level or stage or, vice versa, from a later to an earlier level or stage. [...]

In each discipline one learns to perform the operations readily, easily, with satisfaction, in the lecture rooms, the laboratories, the seminars of a university. In the main such learning is much more learning what is done than why it is done. It remains that the proficient, the future leaders and successful teachers and great pioneers, will owe their superiority to the fact that they have taken the time to pause and reflect and discern just why things are done and even how they might better be done.

There is still one more step. If there is to be in the twentieth century a basic and total science, it will have to be a basic and total method. When the particular sciences were supposed to be certain knowledge of things through their causes, then the basic and total science could be certain knowledge of being through its causes. But now that the particular sciences offer no more than the best available opinion, now that they are ruled in the last resort not by their basic principles and laws but by the methods by which their current principles and laws may be revised, it becomes necessary for the basic and total science to be the basic and total method.

As any other method, the basic and total method is a normative pattern of related and recurrent operations with cumulative and progressive results. But it is a method that is reached only through performing the operations of such particular disciplines as mathematics, natural science, common sense, human studies, adverting to the operations so performed and thematizing them, adverting further to the dynamism linking related operations and thematizing that dynamism, thereby arriving at a normative pattern for each of the particular methods and, through them, to the common core of all methods, namely, the dynamic structure of human coming to know and coming to decide.

In this fashion a philosophic theory of knowledge is attained and from it one moves with relative ease to an epistemology, a metaphysics of proportionate being, and an existential ethics.

The attainment may be maximal or minimal or in between these extremes. It moves towards a maximum, materially, as one advances in competence in particular disciplines and, formally, as one's increasing competence both broadens and refines one's grasp of all cognitional styles. It moves towards a minimum, materially, as one's competence in other disciplines decreases and, formally, as one's grasp of the common core narrows and coarsens.

Harvanek

4.6.7

This depends on the region. There should be some acquaintance with the major methods of the region and with the method of Christian philosophy.

McGovern

4.6.8

Again, does the question mean method in the sense of, for example, the scholastic method of thesis and status quaestionis, the Kantian transcendental method, dialectic method, etc.? If so, yes, some minimum knowledge is needed.

SLIPKO

4.6.9

Cognitio methodorum philosophicarum, in quantum constituit partem integralem systematicae institutionis philosophicae, omnino est necessaria. Sed specialis cursus pro omnibus studentibus obligatorius non videtur conditio sine qua non intellectualis formationis sacerdotis Iesuitae, nisi agatur de präelectionibus monographicis et cursibus specialibus, qui tamen non omnibus sunt präscribendi.

Terán Dutari

4.6.11 Esta pregunta parece referirse a algo intermedio entre el método "didáctico" y el método "filosofante", algo que tal vez sería el método de instrumentar la filosofía en la vida; se trataría entonces de actitudes filosóficas que en todo caso deberían obtener los jesuitas de sus estudios comunes (exigencias lógicas, facilidad de identificar un pensamiento, autocritica, racionalidad, respeto supremo a la verdad, responsabilidad del pensar, autonomía que sabe de sus límites y de sus relaciones, intención sistemática e histórica del pensamiento...). Dudo sin embargo de que esto sea lo que aquí se pregunta. Y no hay espacio para profundizar.

Remolina

4.6.12 Me parece que sí hay un conocimiento mínimo de métodos filosóficos necesario para un Sacerdote y jesuita. Este conocimiento mínimo debería abarcar los siguientes:

- Método de la Lógica clásica.
- Método trascendental.
- Método dialéctico.
- Método estructural.
- Método de análisis marxista de la realidad.
- Método hermeneutico.
- Método de la Filosofía analítica.

de Marneffe

- 4.6.13. Yes, a priest and a jesuit must have a minimum knowledge of philosophical methods, otherwise they would not know sufficiently how what they think can be related to the views of others. Without this knowledge, they could only affirm their views without being able to dialogue with others or even explain things to them.

Puthiadam

- 4.6.14. Methods like true philosophy are not imposed from outside. It is true that one can analyse the methods used by various philosophers of East and West in the past. But such a study becomes meaningful only in the measure one is enabled to develop his own method. Reality cannot be analysed under its various aspects without rigorous methods. So if a priest has to be effective in his life and ministry he must learn to analyse and evaluate accurately his own total existential situation, the problems confronting him.

Daly

- 4.6.15. As far as I can see this is not of great importance. Provided that the student is trained in the sort of open inquiry I have mentioned above, the methods to which he is explicitly introduced can vary according to the practice of the country he is in. Ability to recognize methods, however, can be a useful means of freeing students from subservience to them.

Armbruster

- 4.6.16. The question of a philosophical method is intriguing, given that in philosophy the method cannot be applied to a subject matter extrinsically as in empirical sciences. Certainly a Jesuit should be acquainted with methods of thought adopted in the region where he is working. But he should be able not only to apply them correctly, but to reflect on them as well, i.e. to be aware of their respective presuppositions and limits. If this is what is called dialectics, then the structure of our philosophical awareness is dialectic and we should not conceal it from our students. But I would not argue about the word.

- 4.6.17. Riesenhuber. In philosophy method as such, it seems to me, does not generate understanding, but controls it. Since, thus, the knowledge of method is the result of a secondary reflection on actual understanding, in a basic course of philosophy no reflective knowledge of methods seems to be necessary; to acquire this knowledge is part of the postgraduate courses. However, a pre-reflective exercise of some fundamental methods (e.g. phenomeno-logical, analytical, transcendental) will be done on the undergraduate level in seminars, through study groups, critic of reports by the professor etc.

- 4.6.18. Danuwintata. This point should be carefully researched, perhaps by sampling a representative number of cases where discussions (including nonphilosophical and non theological ones) tend to go wrong. Once a representative body of specious argumentations has been collected, philosophical courses should be instituted so as to deal with them.

- 4.6.19. Hebga. Both formal lectures and personal thinking are necessary; their dosage could hardly be a matter of clear and general rule; but, if anything, personal thinking should be privileged.

- 4.6.21. Dirven. Chaque S.J. devrait au moins connaître la méthode phénoménologique : elle se trouve le plus près du langage "culturel" commun de nos contemporains tandis que la méthode dialectico-marxiste et la méthode logico-positiviste sont propres à certains milieux (qui pourtant deviennent de plus en plus étendus).

Unité systématique de la philosophie enseignée ?4.7
(4.23)

In what sense (if any) should the philosophy taught to our scholastics be systematic?

¿En qué sentido (si hay alguno) debe ser sistemática la filosofía enseñada a nuestros escolásticos?

Coreth

- 4.7.1 Zum "systematischen" Charakter unserer Philosophie: "System" bedeutet an sich nur "Zusammenstellung", also Ordnung, Konvergenz und Kohärenz. Wir sind heute weit entfernt vom Anspruch eines absoluten Systems (Hegel), in dem alles seinen Ort und seine Lösung hat. Bei der heutigen Ablehnung jedes Systems muß man aber sagen: Es ist eine philosophische Aufgabe, "Ordnung" in die Einsichten und Erkenntnisse zu bringen, sie im Zusammenhang zu sehen. Gerade wenn es sich um "weltanschaulich" grundlegende Erkenntnisse handelt, ist es wichtig, ihren sinnhaften Zusammenhang - im Blick auf das Ganze - aufzuzeigen und verständlich zu machen. In diesem Sinn der Zusammenschau hat die Philosophie (wie jede Wissenschaft) wesentlich einen "systematischen" Charakter, ohne sich damit in einem starren System zu verschließen.

Marty

- 4.7.2 Il faut éviter d'enseigner une philosophie "systématique", si on risque par là, au moins en fait, de donner l'impression à nos scolastiques qu'ils ont ainsi un moyen de "répondre à tout", qui n'aura besoin, par la suite, que de retouches mineures. Par contre, il faut une philosophie systématique, si on entend par là une pensée structurée, apte à produire ses propres transformations, quand les circonstances l'exigent.

Il me paraît important pour cela de donner, dans les divers domaines, des auteurs de référence, qui à la fois présentent une pensée structurée, et ont su opérer une transformation dans la tradition dont ils étaient porteurs (par ex. l'œuvre de J. Maréchal a pu jouer un tel rôle dans les années 40-50).

Alvarez Bolado

- 4.7.3 Me parece que el discurso filosófico tiene una pretensión innata de sistematicidad, que nunca puede sentirse satisfecha en el interior de sistema alguno histórico, pero que no puede renunciar a presentarse sistemáticamente. Por otra parte es evidente también lo que mi colega Gz. Caffarena llamaría la pretensión "prorrreligiosa" del discurso filosófico hecho dentro de la tradición cristiana. Esta pretensión "prorrreligiosa" del discurso filosófico cristiano impone a su vez una búsqueda histórica de sistematicidad. También me resulta claro que una Facultad o Centro de estudios donde la filosofía no consiga este carácter sistemático suficientemente no es facultad de filosofía, y no creo que sea interesante enviar a ella a nuestros estudiantes. En este sentido me pregunto seriamente si puede ser verdad que "cada región" pueda ser autosuficiente filosóficamente. No veo en cambio clara la posibilidad de establecer unos criterios operativos y, sin embargo, no "pragmáticos" para recomendar la sistematicidad que deba tener la "filosofía enseñada a nuestros estudiantes".

Gómez Cafferena

- 4.7.4 Debe, al menos, despertar una inclinación por lo sistemático, que sepa autocriticar sus realizaciones.

Copleston

- 4.7.5 It should form a coherent whole, centring round man in the world and his relation to God. But I do not favour the imposition of a 'system', if by this is meant imposing a corpus of theses, which are divided out among teachers. I think that teachers should coordinate their courses through mutual discussion and agreement. It is not necessary that all teachers should hold precisely the same views, nor that they should all teach in the same way.

Lonergan

- 4.7.6 Thought is systematic if all its terms are defined. [Omit 2 pages] But we must not overlook the fact that not all human knowledge and not even, often enough, the majority of man's concrete certitudes are systematic. For systematic thinking defines explicitly--or implicitly in a very technical sense of "implicitly." But common sense does not define, as Socrates discovered in Athens millennia ago, and the linguistic analysts at Oxford have rediscovered more recently. Moreover, the spontaneous development of understanding, which is the hallmark of common sense, recurs in the operations of exegetes and historians. See Insight, chapters six and seven, and Method in Theology, chapters seven, eight, and nine.

Harvanek

- 4.7.7 Philosophy should be systematic in the sense that there should be convergence on the central questions of philosophy. I would leave system in the stricter sense to theology. It may be that "system" in our recent experience and in scholasticism has been given too high a place and is connected with a strongly logical and rational view of philosophy and theology. I would use "system" in a very loose or broad sense, perhaps simply to mean the ability to interrelate and dialog with different philosophical analyses and approaches.

McGovern

- 4.7.8 What is meant by "systematic"? Ability to think systematically? Then, yes. But if it means integrating all of one's knowledge into one system of thought or concepts, I believe that it is no longer possible (if it ever was) to achieve this. What should be systematized? It would be possible to return to the somewhat narrow problems of seminary philosophy twenty years ago (recalling, for example, the problems considered in cosmology). But an effort to embrace the significant data of sociology, psychology, and economics into one philosophic language? Translating all this sort of data into one system of thought or concepts would be impossible. If by systematic is meant devoting most of the student's philosophical course to learning one system as a training in one specific style of thinking, this seems to me too narrow. However, the course certainly might give a certain emphasis to one system, e.g. two or three courses in either Aristotle, Plato, Aquinas, Hegel, just so the student gets some depth and sees how one system works. But I would also ask: why the concern for systematization? Confer 4.3.

Slipko

4.7.9

Id quod supra dixi suggerit responsonem affirmativam ad propositum quaesitum. Concreta determinatio systematicae institutio- nis philosophicae non potest paucis verbis describi. In genere solummodo dicendum videtur rationem istam debere comprehendere fundamentales disciplinas philosophicas, intra limites autem singularum disciplinarum fundamentalia problemata cum solutione, in quantum fieri potest, solide probata. Defectus omnis systematicae rationis docendi philosophiam videtur esse damnosus.

Terán Dutari

4.7.11 Aquí sí señalaría yo un "mínimo" indispensable a los elementos filosóficos que debe contener la formación común, respecto de la sistematicidad: cualquiera sea el contenido y cualesquiera los métodos, el pensar filosófico debe ser por naturaleza sistemático, es decir: debe situarse cada vez dentro de una totalidad de sentido reflejamente articulada. Añado que esa totalidad de sentido, en el caso nuestro, debe presentar el misterio de Dios y del hombre. Por lo demás, no creo que exija la sistematicidad ningún requisito especial de amplitud de contenidos o de seguimiento a una escuela determinada; en rigor podría darse también dentro del forzado eclecticismo a que tal vez se vea sometido el profesor que actualmente intente dar esos "elementos" o "componentes" filosóficos mínimos de que arriba se ha hablado. Sea la ocasión para advertir que no veo el principal valor de la filosofía ofrecida a nuestros estudiantes en que constituya un cuerpo históricoicamente autenticada, sino en que posea autenticidad según las exigencias de un pensar filosófico responsable en su propia situación (lo cual incluye también sistematicidad en el sentido expuesto).

Remolina

4.7.12 La Filosofía enseñada a nuestros escolares debe ser "sistématica" en el sentido en que debe serlo toda filosofía; es decir,

- Que tenga una "coherencia interna" y dentro de ella unos elementos se sepan valorar más que otros.
- Que no sea un sistema "cerrado".
- Que abra a los estudiantes la posibilidad de ir encontrando su propia síntesis filosófica personal, de manera que al finalizar sus estudios tengan, a su nivel, el menos un principio de sistematización.

de Marneffe

4.7.13 Philosophy should be systematic, in the sense that students of philosophy must not just learn history of philosophy, but try to shape their convictions with a certain comprehensiveness and unity. Also professors must make a constructive effort and they are entitled to teach what they think to be true (which does not mean to require that students adopt their views). This is the more required that such a synthetic perspective is harder to come by and more essential to philosophy than to other sciences.

Puthiadam

4.7.14 System building is almost dead in philosophy today. Philosophical system construction was possible in a static society. But today when reality is understood as changing, growing and dynamic we cannot fit it into systems. Hence if systematic philosophy means the learning of one or many philosophical systems as containing an exhaustive analysis and view of reality, then it is not acceptable. Certainly past system of philosophy are to be learned either as 'closed moments' of thought or in their openness to the future. But we do not want to stop with past systems.

In the situation in which we live what may be possible are philosophical approaches that are subject to constant revision and correction. An approach can have a certain continuity and consistency without at the same time claiming universal and overall validity.

If the term systematic means a rigorous, logical and consistent analysis of reality under its various aspects, the tentative efforts at answering some of the problems, the methodical search for truth, then it is not merely admissible but necessary in philosophy.

But a purely systematic approach that leaves out history, the state of one's own experience, and the essentially conditioned character of the reality that surrounds us and that looks for universal solutions and answers is not to be encouraged. A judicious combination of systematic, historical, problematic and critical approaches is called for in the study and teaching of philosophy.

Daly

4.7.15 In the sense that aims at consistency (by striving to avoid contradictions) and communicability (by being ready to give definitions and make distinctions where necessary), both within philosophy and between philosophy and theology.

Students should be led to the most basic questions and problems and solutions, so that they have a basis for seeking

coherence in other questions. Lecturers should be aware of what is being presented in other classes, should be able to take an active part in philosophical discussions - among Catholics, and in their own secular (and religious) environment - and should strive to integrate their philosophical knowledge with theology.

The students should not be left to flounder by themselves in attempting to integrate what they are taught in different subjects, and there should be frequent opportunities for discussion in the whole philosophical (and theological) community.

The philosophy should not be "systematic" in the sense that is pejorative (and sometimes misapplied). The students should not be taught a system that they have to learn off by heart, or that is presented without its key insights, its sources, its relations to other systems or views. Nor a system that is isolated from other streams of thought (in other subjects studied, in Catholic philosophy, in theology, or in general philosophical life). Nor a system that is so complex that it becomes itself a challenge to the understanding, so that successful students can be led to believe that they understand reality by means of the system, whereas what they understand is merely the formal system itself, with its sets of definitions and thesis, detached from the matter it could be applied to.

Perhaps the very strong objections to anything that could be described as a system are generated less by a mistrust of coherence and clarity in themselves than by a more basic mistrust of anyone who knows where he stands or who has a definite view of life, or whose thoughts have been fully thought out. Such a person is admittedly in a position of power, so that if he is wrong this endeavours may do harm to the world (or to theology, or religion, etc.)

Against this objection it may be argued

- (1) that if such a person with a coherent view of the world (whether logically formulated or not) is largely right, then he can do a great deal of good,
- (2) that constructive work in the world may need such people, so that those who could reach a valid and coherent viewpoint but neglect to do so are sinning by omission,
- (3) that no one can possibly avoid having some definite view of the world, and of one's place in it (even if it only be that one must change one's view every week), and
- (4) that an unexamined and uncritical viewpoint can be the source of just as much harm as a well-thought-out one.

Armbruster

- 4.7.16. I believe that the magic formula about "God, Man and Universe" still holds, at least as far as the inventory of our tradition is concerned. The student should also see, how our conceptual knowledge is tendentially systematic by its nature and distrust any rhapsodical criticism.

On the other hand, we should not pretend to be in possession of answers where we are not or where we do not even understand the questions (speaking for myself, ex. gr. in Cosmology). I do not see any inconvenience in admitting that many philosophical issues remain open (as long as this is not a profession of a cheap scepticism). A closed philosophical system would make Theology superfluous and could not possibly be a true expression of the spiritual experience of a Christian.

Riesenhuber

- 4.7.17. Interpretation of the history of philosophy or of the thought of individual authors alone does not confront the scholastic in a sufficient way with the problems themselves. Thus, systematic thinking is required in the sense of: seeing of phenomena discerning of problems, penetrating through appearance to fundamental structures, thinking in concepts and their logical connections and implications, grasping in a wider outlook the particular moment in its interrelation with the whole of reality, thus a sense for meaning which goes beyond mere logical connections - and all this in a controlled way, reflecting on one's procedure and its limits.

Danuwinata

- 4.7.18. Systematicity of philosophy and theology is beneficial in so far as any rational argumentation (including those concerned with practical problem solving) is thereby enabled to proceed in an orderly (and therefore communicable) manner. Systematicity in the service of highly comprehensive views, especially to the extent of esotericism and premature certainties, should perhaps be discouraged.

Hebga

- 4.7.19. If by systematic philosophy you understand a philosophical axiomatic logically built upon a few axioms and first principles I am not against it, provided that people's minds be not forced to admit blind-windows and blind-doors just for the sake of the system.

4.7.21 Dirven. Il faudrait voir à quel public on s'adresse. Si on demande des nôtres d'avoir fait des études universitaires avant de s'engager pour la philo, on pourrait imaginer le système suivant:

Première année: initiation à l'histoire de la philosophie et aux méthodes de penser qu'on veut suivre. On devrait alors radicalement opter pour la méthode positivo-logique ou dialectico-marxiste comme méthode de base, car à cause de la formation scientifique reçue à l'Université, les étudiants seraient allergiques à la méthode phénoménologico-réflexive. Cette dernière serait enseignée comme une des méthodes possibles en philo (à côté des méthodes scolastiques, dialectiques à la Hegel), critique (à la Kant, etc.).

Deuxième et troisième année seraient alors consacrées à l'étude des grandes questions philosophiques (d'anthropologie, de morale, de théodicée etc.). Ces problèmes ne seraient pas traités systématiquement, mais selon des "séminaires".

Si au contraire on se trouve devant un public moins formé scientifiquement, on pourrait introduire les étudiants à une méthode (p.ex. de préférence la méthode phénoménologique) en la mettant en pratique dans des cours magistraux sur les branches principales de la philosophie. En deux ans on pourrait alors tâcher de voir les parties principales de la philo-ontologie, morale, théodicée, cosmologie réflexive, anthropologie...et entretemps on étudierait aussi l'histoire de la philosophie. Une troisième année serait réservée à des questions spéciales. La grande difficulté sera ici de tenir assez compte des tendances qui prévalent actuellement dans le monde philosophique en dehors de l'Occident!

IV^e Partie: Pluralisme philosophique et cohérence de l'enseignement

5 How do we maintain intellectual coherence for philosophical studies without denying freedom to philosophical inquiry and to teachers of philosophy? What pluralism in systems and methods in any one faculty is compatible with this coherence?

¿Cómo mantener la coherencia intelectual en los estudios filosóficos sin negar la libertad a la investigación filosófica y a los profesores de filosofía? ¿Qué pluralismo de sistemas y métodos en una facultad es compatible con esta coherencia?

Coreth

5.1 Wenn man die "systematische" Eigenart so - als "offenes System" versteht, dann ist auch das Problem intellektueller Kohärenz und wissenschaftlicher Freiheit (wenigstens grundsätzlich) zu lösen.

a) Wenn die Philosophieprofessoren wirklich Jesuiten und Mitbrüder sind, von demselben Anliegen bewegt und darin verbunden, ihre jungen Mitbrüder geistig und geistlich zu formen, dann wird es auch - bei aller Verschiedenheit philosophischer Methoden und Auffassungen - eine (im Grunde spirituell fundierte) Gemeinsamkeit der Anliegen, der Probleme usw. geben; dann kommt es auch zu einer (vielleicht verschiedenen akzentuierten) Konvergenz der philosophischen Lehre.

b) Entscheidend wichtig ist aber, daß die Professoren im Gespräch miteinander sind, daß der eine weiß, was der andere lehrt (auch wenn er nicht damit einig ist), nicht um in Vorfällen dagegen zu polemisieren, sondern um darauf Bezug zu nehmen und die andere Auffassung aus seiner Sicht integrieren zu können. Dieser Kontakt, diese Auseinandersetzung zwischen den Professoren scheint gerade in der gegenwärtigen, auch in der

S.J. sehr pluralistischen Situation der Philosophie eine besonders dringende Aufgabe zu sein.

c) Man kann heute kaum (weniger denn je) durch äußere Vorschriften festlegen, was zu dozieren ist und in welcher Methode. Man muß den einzelnen Professoren Freiheit geben und Vertrauen schenken, daß sie aus demselben Anliegen heraus die Scholastiker geistig zu formen sich bemühen.

Marty

Sur ce point de la cohérence d'un enseignement philosophique, aussi bien sur le plan d'un corps professoral que des étudiants, s'alliant à une liberté de recherche et à un "pluralisme", le point décisif me paraît être l'aménagement de lieux et de moments de rencontre effective, de discussion. Notre appartenance au même corps de la Compagnie est de ce point de vue une force qu'il serait vraiment dommage de laisser perdre. La seule limite est celle qui stérilise la discussion: rupture, par une prise de position qui ne peut de fait se rattacher à une souche commune (une adhésion au marxisme en serait un exemple pour nous), les attitudes de fait intransformables (type "dogmatisme" ou "scepticisme").

Alvarez Echale

- 5.3 Me parece que el primer problema ("cómo mantener la coherencia intelectual en los estudios filosóficos sin negar...") no es un problema sólo de la filosofía. Habría que insistir en los controles primarios y no tener que usar los segundos y terceros... Quiero decir que lo primero es no dar el título de Facultad de Filosofía o de Centro de Estudios Filosóficos a cualquier cosa: exigir "rigor" en la actividad filosófica, en la dedicación a la filosofía. Tener presente que algunas de las más serias disciplinas filosóficas, cuando se ejercen en el suelo de implantación cristiana, tienen un serio carácter de apuesta prerreligiosa. Habría que cuidar especialmente la dotación de estas cátedras (y aquí me paro; cuando hay que recurrir a los controles "segundos", me parece que la cosa comienza a deteriorarse tanto humana como cristianamente). Respecto a la segunda pregunta ("Qué pluralismo de sistemas y métodos en una facultad...") para mí la cosa teóricamente está clara: hay que permitir aquel pluralismo que el mismo rigor filosófico, la "cosa" de la filosofía conlleva; a ello habría que añadir el "rigor" de la opción cristiana prerreligiosa, por lo que respecta a las disciplinas nucleares. Hay que suprimir aquel pluralismo que no es filosófico, que viene de una apresurada acomodación a modas del pensamiento. Hay que promover aquel pluralismo que necesariamente lleva dentro la "cosa de la filosofía" se toma con verdad y pasión. El pluralismo nacido de aquí lleva consigo un alto rigor y una coherencia mayor que la de un sistema extrínsecamente propuesto.

Cáñez Jaffarena

- 5.4 No es fácil resolver hoy el problema de la coherencia. Pues hay que dar primacía a la autenticidad. Sólo veo el camino del diálogo entre los profesores ante los alumnos. En cuanto a los límites del pluralismo, creo que habría que evitar las repeticiones simplemente tales y las contradicciones latentes (por ello más peligrosas y desconcertantes). En cuanto a las patentes, explicitarlas reflexivamente en el diálogo antes aludido; así ya no serán nocivas.

Castleson

In my opinion, the students should be encouraged to think for themselves. If this is done, a reasonable pluralism seems to be quite in order; and it may stimulate thought. I think that sufficient coherence can be maintained, if philosophical studies are planned in such a way as to ensure that the requisite ground is covered, without

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undue overlapping. The old idea of a certain system being imposed in Jesuit Scholasticates seems to me highly undesirable. In many cases it simply creates a gulf between 'Church philosophy' and the philosophizing of the civil universities.

Lonergan

[Omit 3 pages]. Inasmuch as both coherence and pluralism are desired, some sort of analogy has to be invoked.

The prime analogate, I suggest, conceives philosophy as the basic and total science, defines sciences materially by their fields and formally by their methods, and finds the method of the basic and total science to be the generalized empirical method reached inasmuch as particular methods are explained and understood by thematizing the conscious operations and processes of the scientist.

On this conception of philosophy, inquirers and teachers are free as long as they are following the method; and as soon as they really depart from the method, then they no longer are philosophers in the defined sense.

Following the method, of course, is not a matter of deduction but of creativity: such creativity may enrich the thematization of experiencing, understanding, judgment, deliberation that already has been achieved; it may also add quite new dimensions to it [...].

Further, it is to be noted that accepting this or any other method rests on a judgment of value. The value in question is the value of intelligence and of collaborative and sustained advance towards truth. Such a primacy of the judgment of value (1) contradicts any rationalist primacy of reason or intellect, (2) breaks away from the ambiguities of Aristotle's Nicomachean Ethics (VI, 2 1139 4), (3) rests on intentionality analysis in which it becomes clear that the level of deliberation is the sublation of previous levels, (4) finds itself in congenial continuity with religious faith and theology, in which the basic horizon is one of love and of value, and (5) opens the way for theology, other human disciplines, and the common sense (purged of its common nonsense) of every culture, region, and village, to inspire and direct the already described (no.4.12) Christian dynamic of history.

So much for the prime analogate. Variants may be constructed by working backwards to its less complex predecessors in which, none the less, there were expressed religious, moral, and intellectual conversion. See above, no.4.11, on a minimum core; or Method in Theology, chapter twelve, nos. 5 and 7, on the "Ongoing Development of the Mind" [...].

Harvanek

.7 I think I would try to establish coherence in philosophical studies by locating them historically. By that I mean that I would try to locate the student within the Christian tradition in philosophy. By that I mean locating the student within the Patristic tradition, that is, locating the student within the philosophic context that arose in the early Church as it encountered Greek philosophy and worked to join its development, and as it faced Hebrew thought and struggled to distinguish itself from it. The patristic world both sets the parameters and the problems of philosophy and also manifests its tentative nature and its pluralism in a way that scholasticism, at least as it has been read since the 16th century, does not. Even though there were many scholastic schools, each of them presented itself as the one true and completely comprehensive system. Eclecticism became a term developed to express the heresy of drawing truth or insight from different systems, and relativism to describe the viewpoint of recognizing value in different philosophies. One of our questions in this discussion surely has to be whether "system" should have the value in philosophy, and perhaps also in theology, that it had during the neoscholastic period. The many discussions of pluralism in theology and philosophy seem to be dealing with this question.

McGovern

.8 There is an assumption in this question that I would want to question myself, viz. the importance placed on "intellectual coherence" since it seems to go back to the systematic thought discussed in the question above. If by coherence is meant fitting all thought into a consistent, logical whole, or using the same concepts to deal with all problems, I would see these as very limited and culturally-conditioned objectives, and also as not achievable.

de Lima Vaz

5.10 Je ne crois pas qu'on puisse apporter une solution théorique à cette question certainement fondamentale. Je vois d'ailleurs qu'il faut y distinguer deux problèmes: celui de la cohérence intellectuelle personnelle des Professeurs et celui du pluralisme des systèmes et des méthodes dans la vie d'enseignement et de recherche de nos maisons d'études philosophiques. Pour ce qui regarde le premier problème, je pense que la solution doit être cherchée d'abord du côté de la vie spirituelle des Professeurs comme vie de prière et d'insertion dans la tâche apostolique de la Compagnie. C'est dans l'intensité de cette vie que le travail de réflexion, de recherche et d'enseignement ira puiser sa force. Personnelles et c'est à partir de certains préconditions existantes que la philosophie va naître.

les sont données dans la vie concrète de la Compagnie, qu'une cohérence interne doit être vécue avant d'être pensée. S'il est permis d'en appeler à un souvenir personnel, je me souviens du bien que j'ai reçu de la lecture des "Carnets Intimes" de Maurice Blondel lorsque, jeune professeur, je m'occupais beaucoup avec le problème d'une cohérence à établir entre mes engagements de jésuite et une authentique liberté intellectuelle. C'est dans l'idée blondélienne d'une "sainteté de la raison" que j'ai puisé alors assez de lumière. La pluralité des systèmes et des méthodes est désormais un fait dans nos Facultés et Maisons d'études, avant d'être un problème. Je pense qu'il s'agit d'un fait irreversible qui traduit le rythme croissant de la production théorique dans la civilisation technique qui est la nôtre et dont la Compagnie a dû finalement prendre acte sans réserve pour pouvoir simplement survivre.

Terán Dutari

5.11 Me parece urgentísimo asegurar una coherencia intelectual en los estudios filosóficos, puesto el hecho de que hoy día los profesores de un centro no están de antemano unánimes respecto de las posibilidades que han de seleccionarse en la enseñanza. Es indispensable formar un verdadero equipo de trabajo en el que, de acuerdo con la índole misma de la filosofía - que permite felizmente esta actuación -, se pongan de acuerdo no sólo sobre contenidos y su articulación coherente, sino también sobre el horizonte desde el que se filosofía y sobre las proyecciones (v.gr. teológicas, de diálogo con las ciencias humanas...) que hayan de abrirse. In-situ en que el pluralismo no sólo no imposibilita, sino que puede facilitar esta integración coherente, cuando se encuentran básicos puntos de vista comunes. La libertad de la investigación ha de conservarse, pero también la naturaleza de una introducción al filosofar, que no se compagina con toda clase de ensayos y experimentos.

Remolina

5.12 Para mantener la coherencia intelectual en los estudios filosóficos sin negar la libertad a la investigación filosófica y a los Profesores de Filosofía, sería necesario ante todo que el Centro de Estudios (Facultad, etc.) se asuma como una "obra común" dentro de una unidad de pensamiento cristiano. Debe tener cabida todo pluralismo filosófico, excluido solo el "exclusivismo". Sería necesario que el trabajo que se realice sea realmente filosófico. No podría formar parte de un Centro de estudios filosóficos quien pretendiera fines distintos a los del grupo de Profesores (p. e. convertir el Centro en foco de agitación política o en la base del prestigio personal en competencia con los demás Profesores); tampoco quien tuviera un sistema filosófico que por su misma naturaleza sea "exclusivista", pues negaría todo quehacer auténticamente filosófico.

de Marneffe

- 5.13. The coherence which is properly philosophical is the one of one's convictions, on the basis of a better insight into what the real is, hopefully, the most fit to gain the approval of others.

The coherence between the views of professors in a Faculty is more a matter of factual happening which may be desired, prepared with a certain prudence, but sometimes cannot be achieved. It seems good, because it can carry greater conviction for the students. But it has its drawbacks, because the particular outlook which is then favoured may not be suitable to all the students. Thus a certain pluralism within a Faculty can be healthy for it forces the students to struggle to form their own convictions.

Since the coherence which is sought is mostly the one in the student's mind and by his own efforts, that pluralism may be accepted or even fostered, which is not incompatible with the orthodoxy of the faith, since we prepare priests and jesuits for the service of the Church. The field open to pluralism is thus a very broad one, given the accepted pluralism in theology itself today. The limit is not a thing fixed once for all, since theology itself changes and deepens its understanding of the Christian Revelation. Thus those whose task is to judge what is acceptable or not acceptable, must be constantly on the alert to discern the acceptable and the unacceptable theological development and also what is exactly the meaning of the various philosophical views entertained by various philosophies or philosophers.

Puthiadam

- 5.14. The question as it stands is either not clear or as I understand it is based on the old Roman idea that all have to conform to a set pattern of thought and 'doctrine'.

I acknowledge only one coherence-coherence to truth as one experiences it in his genuine philosophical search, and to the many dimensions of reality as they manifest themselves to me. I cannot think of an abstract intellectual coherence that closes its eyes to the ever growing discoveries of reality. If coherence and adherence to truth demand from me the revision of my earlier views I have to follow it. I cannot see any real conflict between coherence to truth and freedom of philosophical inquiry and teaching.

History has shown us that adherence to past world views and to unenlightened pronouncements of authority have brought about more harm than good. It can however, happen that the very adherence to truth and genuine intellectual coherence may demand from me silence, further study, reflection and discussion when 'my supposed insights' have not yet been 'tested and verified'. It is also pos-

sible that I have not to propagate in class all the half reflected and digested ideas current today especially when the students are not mature enough to discern truth from falsehood. But these attitudes and actions are not opposed to freedom but the exercise of responsibility.

Healthy dialogue and even dialectical conflicts within a faculty are to be encouraged. It is very difficult for me to understand how all the professors in a faculty can have the same views. If philosophy's main spring is personal, intimate contact with reality and reflection and unique though certainly common elements cannot be wanting. Methods too will and should differ. We should not foster an artificial coherence and unity in the Faculty. Freedom that springs from our loyalty to and search for truth and the capacity to live and work in a situation of healthy pluralism are called for if we want to train our scholars for the modern world in which the Church has to live and work.

Daly

- 5.15. By urging greater freedom and more open inquiry. The Catholic faith can never be contradicted by inquiry, but only by assertions that may seem to stem from that inquiry. It would hardly curb freedom in such cases to assume that the assertions were premature, and keep the matter for further inquiry. Such matters could perhaps be kept for private research or for discussion in a limited group. If a lecturer is unable to find enough suitable matter to provide a useful course, he could perhaps seek more academic work. He could be in a situation similar to that of a pure mathematician who would not be suitable as a lecturer to students of engineering or economics.

All involved in teaching should engage in regular dialogue with as wide a range of their peers as possible.

As regards pluralism in systems and methods, it is good that a range be available to students, but the task of reconciliation and integration should not be left to the students alone, nor should we overestimate the variety that it is possible to bring into a two year course. The student should have at least a reasonable opportunity of forming a coherent philosophical view by the end of his course.

Armbruster

- 5.16. Freedom of philosophical inquiry is the condicio sine qua non of our credibility in the world of today. As much as I regret the desintegration of that "forma mentis" that used to be a powerful link among us Jesuits in past centuries, all we can do seems to be to carefully select the members of our teaching staff (common

sense!), making sure that there will always be somebody in charge, willing and capable of transmitting to our students our philosophical heritage, and somebody willing and capable to inspire our Scholastics to - intellectual sincerity.

Riesenhuber

- 5.17. As a binding norm, there could be a very rough outline of the amount of philosophical studies to be done as a minimum, and of the general fields and problems to be covered by it (e.g., as in 4.11). More detailed prescriptions with regard to method and content will not prove successful.

Concerning the methods, a wide pluralism may be tolerable, but a pluralism in content should have its limits (both are, of course, only rather imperfectly distinguishable). Some means for fostering the coherence of our studies: As a firm habit, monthly meetings in which all members of the teaching staff of a faculty of ours (have to) participate, with talk and discussion (also those in preparation for a professorship should be invited). Projects of joint publications, by which mutual collaboration is fostered. Yearly study meetings of the SJ philosophers of one region (on national or assistance level).

Those Jesuits who begin to teach philosophy should be employed gradually by the faculties, not becoming full time professors right from the beginning; the possibility of transferring them to other assignments should be kept open, in case they prove not to be qualified.

Danuwinata

- 5.18. Perhaps it may be said that there are two extremes: (a) a rigid doctrina domus or doctrina facultatis; this is perhaps rare nowadays, and to the extent that it can exist at all it could hardly be realized without manipulation of weaker staff members by stronger staff members; this writer's experience with a doctrina domus, and the impact of it on the scholastics, is bad; (b) pluralism without coherence; the recent past has known such cases in Europe and North America, and the background is apparently a lack of unity among the staff as a body with the task to contribute to the education of candidates for the priesthood.

A certain pluralism, with background unity among the staff as to several main principles of teaching philosophy to our scholastics (principles which may well in part be extraneous to philosophical content of courses), can only be healthy for intellectual maturation of our scholastics. [On omet un passage sur le pluralisme théologique]

In general, among Ours, it may prove sufficient for staff members to be of one mind and heart as Jesuits realizing their serious responsibility in teaching our scholastics. This is external to coherence from an intellectual point of view and will perhaps result in a pluralism which is healthy.

To determine what degree of pluralism is possible within general coherence of all courses from within the discipline (philosophy as well as theology) is probably impossible without inhibitory effects on the teachers' creativity and persuasive spirit in their teaching. After all, each of the four gospels has a different view of the faith (or a different "theology" as Western scholars will say).

Hebga

- 5.19. This is a very difficult problem. In the recent past, we would consider scholastic philosophy as the "Philosophia perennis", the quintessence of philosophy. To-day, the Kantian, Hegelian and other modern systems can no more be regarded as mere Scholia or 'Opiniones adversariorum! Some kind of coherence is needed, of course, in view of theological studies, but since philosophy is not a dogmatic study teachers and students should be given a large amount of freedom.

- 5.21 Dirven. Je pense que c'est possible d'unir cohérence et pluralisme à condition de bien viser :

- 1. la cohérence dans le contenu
- 2. et le pluralisme dans les méthodes et les systèmes.

Je sais qu'assez régulièrement contenu et méthode sont liés de fait. Mais selon moi les mêmes questions de vie se reposent dans n'importe quel système et avec n'importe quelle méthode. Parfois les questions ne se posent pas encore "de fait" parce que le degré d'élaboration du système ou d'application de la méthode n'est pas encore assez loin poussé, mais en réalité aucun système et aucune méthode ne peut échapper aux questions fondamentales de l'homme sur le sens de la vie, du bonheur, du mal, de la mort, de la souffrance.. et finalement d'un au-delà et de Dieu. Même un Wittgenstein, un Whitehead et d'autres se heurtent finalement à ces questions. Or je pense qu'une cohérence de contenu devrait pouvoir être obtenue des nôtres (professeurs et étudiants) à cause de leur engagement. Cet engagement est d'ailleurs tout autant résultat que fondement des études philosophiques qu'on fait. (Ici se pose naturellement toute la question d'une liberté de réflexion philosophique pour quelqu'un qui est engagé chrétienement, mais je pense que cette question ne fait plus une difficulté de fond).

V^e Partie: Préparation des professeurs

- 6 How should future professors of philosophy be prepared?
 ¿Cómo deben ser preparados los futuros profesores de filosofía?

Coreth

a) Vor aller Ausbildung steht die Auswahl. Professoren der Philosophie (und der Theologie) dürfen nicht allein nach ihren intellektuellen Fähigkeiten ausgewählt und destiniert werden, sondern auch - und vor allem - nach ihren menschlichen, charakterlichen, priesterlichen und spirituellen Qualitäten. Sie sollen, auch wenn sie "nur" Philosophie unterrichten, "formatores" der jungen Mitbrüder sein (vgl. 32. GK, Dekr. 6, Nr. 162, 181). Als Professoren Patres auszuwählen, die - auch in den Philosophieunterricht - ihre ganze menschliche und priesterliche, ignatianische, spirituelle und apostolische Haltung einbringen, scheint mir von entscheidender Bedeutung.

b) Wo und wie sie (unter der genannten Voraussetzung) speziell ausgebildet werden sollen, ist eine Frage, die nur differenziert beantwortet werden kann. Ein "Biennium" in Rom hat seinen Wert, der nicht unterschätzt werden darf (obwohl damals viel weniger philosophisch geboten wurde als heute, bin ich heute noch dankbar dafür, zwei Jahre - 1948-50 - in Rom gewesen zu sein). Im übrigen sollte man aber die Ausbildung nicht darauf festlegen. Wo und wie auch immer einer eine gute philosophische Ausbildung erwerben kann, soll das möglich sein und erlaubt werden - aber auf das Ziel hin: daß er dadurch ein möglichst guter Lehrer und

"Former" junger Jesuiten in der Problematik unserer Zeit - aber aus lebendigem Glaubensgeist - wird.

6.2 Marty

Il faut continuer à chercher, en ce qui touche la préparation des futurs professeurs, dans la ligne que nous avons toujours suivie, cherchant peut-être à unir les inconciliables: insertion dans le milieu universitaire de son propre pays, et contact effectif avec une culture étrangère.

J'ajouterai l'importance d'une préparation à l'interdisciplinarité, demandant l'attention aux recherches en d'autres domaines, surtout théologie et sciences humaines.

Alvarez Bolado

- 6.3 Poniéndolos en contacto con Facultades y hombres que cumplan las dos condiciones antedichas: rigor filosófico y la apuesta pro religiosa de la tradición filosófica cristiana. Se les ha de exigir siempre una buena preparación teológica (no sólo especulativa, también en lo positivo de los métodos históricos de la teología).

Gómez Caffarena

- 6.4 Deben hacer especialmente bien la teología; así como, por su parte, los futuros profesores de teología deberían obligatoriamente hacer al menos la licencia en filosofía. Será muy oportuno (y en muchos casos necesario) que hagan también otra carrera, científica o histórica. Quizá es preferible que frecuenten universidades civiles y hagan en ellas sus tesis doctorales.

Copleston

- 6.5 For their higher studies I think it desirable that they should go to a civil university, though not necessarily in their own country. In other words, I think that future Jesuit professors should be trained in much the same way as future lay professors and lecturers.

Lonergan

- 6.6 First of all they must be equipped with the essential tools: languages and mathematics. The more generous the time and effort spent on these preliminary tasks, the richer will be the future professor's cultural initiation, the profounder will be his cultural perspective across the present and into the past, and the greater will be his facility in understanding the natural sciences.

Secondly, they must gradually come to understand how arduous is their task. They are to be generalists: (1) not only knowing the objects but thematizing the operations [...].

Thirdly, as already has been noted (no.3.112), the carrier of a modern science is not the individual but the ongoing scientific community, and similarly the carrier of interdisciplinary studies is the relevant set of scientific communities. Now what holds for specialists, mutatis mutandis also holds for generalists.

Their proper domain is thematizing, intentionality analysis, epistemology, metaphysics of proportionate being, and existential ethics. In that proper domain individually they have to be masters according to the level of their times. Again, individually, each must have sufficient knowledge of other fields to derive from them what is essential to his own proper domain. On the other hand, it will be not the individual generalist but the group that through different members attains expertise in the various departments of interdisciplinary work; in other words, the group of generalists includes some expert in theology, others in mathematics, others in natural science, others in human science, others in human studies, others in communications [...].

Harvanek

6.7

This question seems to presuppose a separate faculty of Jesuit professors of philosophy for Jesuits. I suppose a prior question should be whether that should be our model. One of the practical difficulties with that model is that in the present period we have not had a sufficient number of scholastics in each province, or in some of the provinces, to make a separate faculty feasible. I have spoken above about the resistance to establishing one or two separate colleges of philosophy for the Assistancy after the model of the theologates. The problem is heightened by the fact that philosophy has been included within the general collegiate program, and the idea of establishing a separate college for Jesuits would be going against much of the movement and feeling of our times.

Apart from that problem, I suppose that what would be consistent with what I have been saying is that there should not be any one uniform preparation in philosophy for our Jesuit professors. One would want to develop a balanced faculty with professors from different backgrounds and competencies. At this point I would think of only two requirements besides competence in an appropriate area and school of philosophy. One would be that the diversity of professorial backgrounds be such that the professors could dialogue philosophically with each other and not be in mute opposition. The other would be that the professors be knowledgeable, and not in a superficial way, about the Christian tradition in philosophy, beginning with the patristic tradition.

McGovern

6.8

By giving them the best education available. By the development of knowledge in some other discipline as well.

de Lima Vaz

6.10 Si j'avais à commencer maintenant ma formation philosophique je tâcherais d'obtenir d'abord au moins le "Master" en Logique Mathématique. Je crois, en effet, absolument indispensable une formation sérieuse de nos jeunes Professeurs aux méthodes logiques contemporaines (faut-il rappeler la virtuosité en Logique aristotélicienne des maîtres de la tradition classique?), au moment où ces puissants instruments de pensée sont en train d'étendre leur emprise jusqu'aux sciences de l'agir humain (logique déontique, logique des normes). Puis, ayant fini, bien entendu, mon cours normal de philosophie et ayant obtenu une maîtrise suffisante des méthodes logiques, j'irai m'adonner pendant un certain temps à l'étude d'une science particulière, soit d'une science exacte (ce qui, personnellement, j'aurais préféré: mathématiques ou Physique théorique), avant d'entreprendre mes études spéciales de Philosophie. Voilà, à peu près, ce que je proposerais pour la formation des futurs Professeurs de Philosophie de la Compagnia.

Terán Dutari

6.11 Los futuros profesores de filosofía deben prepararse con mucho esmero. Debe haber íntima coordinación entre los responsables de la Facultad a la que se prevé irían destinados, los responsables de la formación de estudiantes entre los que se destinaria a algunas y finalmente los responsables del gobierno de la provincia, quienes deben asegurar una continuidad en los destinos. Quienes se destinen deberán iniciarse de algún modo en la enseñanza de la filosofía, aun con los mismos jóvenes jesuitas, ya desde los comienzos de su especialización. Esta debe hacerse con toda la profundidad requerida, no atendiendo únicamente a la obtención del grado eclesiástico en filosofía, sino capacitándose también en el nivel que se requerirá en el propio territorio. Como una carrera así, sobre todo si se realiza en un medio no eclesiástico, presenta especiales dificultades y peligros, hay que atender a todos ellos por medio de un seguimiento asiduo de los que se preparan; en cuanto a lo académico, es necesario que se mantenga un contacto estrecho con la Facultad y los Profesores entre los que luego se ejercerá el profesorado.- La vocación filosófica no se da sin problemas, sobre todo cuando se junta a la tarea docente de los jóvenes jesuitas y otros clérigos; hay que mostrar mucha comprensión y magnanimidad para con esa profesión que tiene de sacrificial; si esto no se hace, dentro de una gran cordialidad y comunicación, se perderán estas vocaciones. En la crisis de los formadores de filosofía está gran parte de la crisis total de la filosofía en nuestra formación.

Remolina

6.12 Los futuros Profesores de Filosofía deberían prepararse de la siguiente manera:

- Hacer sus estudios de especialización en un buen Centro Filosófico, cualquiera que sea, pero con el presupuesto de una sólida formación teológica.
- Tener muy en cuenta el medio cultural propio, para lo cual sería indispensable poseer un buen dominio de alguna Ciencia Humana referente a su medio cultural.
- No ser un "teórico" puro, sobre todo en nuestro medio.

de Marneffe

In Poona we preferred to get professors prepared in various trends rather than all being prepared in one same line and in the same centre of learning. We hope that this will give a better chance to students to get acquainted, by competent professors, with the various philosophical approaches. This seems a better preparation to face the contemporary pluralism. The question remains whether this pluralistic approach will give the students a sufficient coherence in their own thinking. We must thus constantly invite them to achieve this coherence and help them both by our own intellectual sympathy for various views and also by our unremitting critical search for truth.

Puthiadam

- 6.14. This question is answered from an Indian point of view. First of all the choice of future professors should not be based merely on the marks obtained in the examinations. A professor must have personal experience of reality and a relentless desire to search for truth. He must have a creative and imaginative mind.

The training of the future professors must be a genuine confrontation with the reality, with the society within which he has to live and work. So spending many years abroad studying one or other European thinker may not be the best training. Experience shows us that such people on return to our country become repeaters of some European ideology.

A professor in an Indian Faculty must have a good grounding in the traditions and thought of our land. This is not the case today. If one has to acquire a very personal touch with reality, then the best method is a "gurukula type" of training: a future professor should get his training under one or two exceptionally good "gurus".

Since we neglect so much the man of today in our studies, I feel we should insist that each professor should have a personal grasp of the socio-political and religious situation of the country and especially of the region. For this a good knowledge of the present literature of the land and the region is required. Hence the custom of sending all our future professors to Europe or America for studies should stop. Some could go, once they have a grounding in the things mentioned above. Others could gain experience through the programme of exchange of professors or through visits to the West and the East.

Daly

- 6.15. They should initially study roughly the same course as the others, but should receive some special direction by their lecturers, in reading and in some writing.

They should aim at excelling in their study of theology.

They should engage seriously in some teaching of philosophy as soon as possible, and should rarely be allowed to commence studying for a doctorate without such experience in teaching.

Some undergraduate studies in a secular university would be valuable, and this could include such subjects as psychology, sociology, science or literature, as well as philosophy.

During doctorate studies they should be in frequent contact with Catholics of similar ability.

Armbruster

Whenever practicable, I would plead for a combination of the training at an ecclesiastical Institution and at a secular university. Continuous inbreeding could, in the long run, prove to be non less harmful than systematic neglect of that atmosphere of loyalty to the Church which should be present in our philosophical institutes and which can hardly be acquired at a secular university.

Riesenhuber

Destination should be given at an early date. Future professors should receive a first-rank philosophical formation under outstanding teachers (not necessarily Catholics, and not necessarily at a Catholic University); they should get sufficient time to write a dissertation which is well above the ordinary level. The subject of the dissertation should have close connections with the subject they are supposed to teach later. They should acquire also the lic. theol. During one period of formation, it may be advisable that they work as a side job as tutor or repetitor for our scholastics, in order to get acquainted with their problems and way of thinking.

Those in formation for becoming professors of philosophy or theology should be encouraged to form, on national or consistency level, a study group which could meet, e.g., once a year for a week of common discussion (in order to facilitate their future mutual collaboration).

Danuwintata

- 6.18. Our future professors of philosophy should be prepared in more than one university, to the extent that such a study plan is practicable in connection with transfer of credits, continuity of training, etc. Ideally they should all have worked some time in some empirical discipline. Undoubtedly this is not easy from a practical point of view, but we should begin to find it strange that such a requirement is commonly accepted for a course like cosmology (previous work in physics), but not for (say) the philosophy of man (previous work in psychology, anthropology, sociology).

Our professors are still in many of our centers of study in philosophy and theology exempt from the energy their lay colleagues have to muster for rank and tenure. This to this writer looks like a situation that cannot be called healthy. The suggestion is not that there is so much good in the tensions of the publish-or perish mentality of a perhaps too competitive structure obtaining in most secular institutions of higher education; but in each way of life it is good if ours have to undergo exposure to the problems experienced by their struggling lay colleagues.

Ugirashebuja

- 6.19. Je crois qu'il faudrait veiller à ce que dans un Philosophat il y ait quelques représentants hautement qualifiés des sciences humaines (sociologie, psychologie, anthropologie etc..) à côté des professeurs de philosophie proprement dite. Ils constituent un complément indispensable.

La préparation des professeurs de philosophie devrait se faire en tenant compte d'une certaine diversification de thèmes et d'écoles. Ceci acquis, il faut que ces professeurs forment réellement un corps professoral; qu'ils soient prêts et disposés à collaborer. Il faut qu'ils aient la vocation de formateurs et non de spécialistes cherchant à faire carrière à travers tout. Pour nos scolastiques il faudrait veiller beaucoup plus sur la qualité pédagogico-humaine des professeurs que sur leur performance purement intellectuelle.

- 6.21 Dirven. Une vraie formation, selon moi, demande un contact prolongé avec les différents systèmes. La formation des professeurs devrait donc passer par plusieurs étapes. 1) Une formation de base qui vise à donner l'unité de contenu sur base d'une des méthodes précitées: scolaistique, phénoménologique etc. Je pense que pour le moment le contenu est encore souvent lié aux méthodes classiques que nous employons généralement dans nos scolasticats. En assurant ce contenu cohérent, il faudrait déjà commencer par signaler la pluralité des méthodes. 2) Ensuite il faudrait orienter le candidat professeur vers la spécialisation dans une des méthodes actuelles et dès lors l'envoyer se perfectionner dans les milieux mêmes où est pratiquée cette méthode p.ex. pour la phénoménologie heidege- rienne : en Allemagne, pour la philosophie logico-positiviste en Angleterre etc. 3) Plus tard, après s'être perfectionné dans sa spécialisation et après l'avoir enseignée il pourrait tâcher d'acquérir aussi une compétence dans d'autres méthodes.

Shea
St. Jerome's Rectory
201 Lake Street
Arlington, Mass. 02174

Symposium on Philosophy

Villa Cavalletti, Sept. 8th - 18th, 1977

Fr. -----
(Name)

----- (Direction)

will participate in the Symposium in Villa Cavalletti.

Arrival in Rome: Date: Hour:

Departure: Date:

I wish to stay at the Gregorian University from t

I understand the following languages (please cross on):

Englis Spanish French German Italian Latin

Please send before April, 30, to: Rev. Peter Henrici, S.J.
Pont. Università Gregoriana
Piazza della Pilotta, 4
I - 00187 Roma ITALY

(Date)

(Signature)

Introductory remarks:

Fr. Alfonso ALVAREZ BOLADO: Filosofía funcional o filosofía sapiencial para nuestra formación?

Fr. Robert F. HARVANEK: The relation of philosophy to the other disciplines today.

Fr. Julio TÉRAN DUTARI: Filosofía y crítica marxista en nuestra formación.

Discussion

Sept. 13th, Tuesday, 9-12 and 16-19;

Sept. 14th, Wednesday, 9-12 and 16-19;

Group-discussion about Themes 3 and 4

(in parallel groups, exchanging the Themes)

Sept. 15th, Thursday, morning:

free-redactional work

16-19:

Plenary session: Conclusions concerning Themes 3 and 4.

Sept. 16th, Friday, 9-12:

Theme 5: Recommendations concerning method and systematical coherence in the philosophical formation of Ours

Introductory remarks: Fr. Bernard J. LONERGAN

Fr. Henrique C. de LIMA VAZ

Discussion

16-19:

Group-discussion about Theme 5

Sept. 17th, Saturday, 9-12:

Theme 6: Selection and preparation of future professors of philosophy

Introductory remarks: Fr. Peter HENRICI

Discussion

16-19:

Plenary session: Conclusions concerning Themes 5 and 6.

Sept. 18th, Sunday, morning:

Conclusion of the Symposium, transport to the Gregoriana, reception, dinner, departure.

N. B.:

- The Symposium shall not be decision-making nor treatise-writing, but solution-finding (or ideas-proposing).
- Most time will be given to discussion; introductory remarks shall be very short (20-30 min.).
- The program is definitive only for the first two days; from Sunday on the selection and order of themes to be discussed will depend on the decisions made on Friday afternoon. Another important topic for discussion would be, e.g. ongoing education in philosophy, etc.
- For all these possible topics a short guideline for discussion will be prepared on the basis of the answers to the Questionnaire.

A tentative program for the Philosophical Symposium,
Rome, Villa Cavalletti, September 8-18, 1977

Sept. 8th, Thursday, afternoon:

Arrival at Rome, transport from the Gregorian to Villa Cavalletti

Sept. 9th, Friday, 9-12:

Theme 1: The present state of philosophical studies in the S.J.

Introductory remarks (analysing and commenting the answers to the Questionnaire):

Fr. Cecil McCARRY: The organization and structure of philosophical studies in the Society today.

Fr. Simon DECLOUX: Quels sont actuellement les principaux courants philosophiques dans le monde, dans l'Eglise, dans la Compagnie?

Discussion: supplementary information.

16-19:

Plenary session: What could and should this Symposium do to improve the philosophical formation of Ours?

Decisions concerning priorities for discussion.

Sept. 10th, Saturday, 9-12:

Theme 2: Can we clearly state the reasons why all Jesuit priests should have a philosophical formation?

Introductory remarks:

Fr. Juan ALFARO: La filosofía (hacer filosofía) implícita en la teología.

Fr. Vincent O'KEEFE: The need for philosophy for our apostolate
Discussion

16-19:

Group-discussion

Sept. 11th, Sunday, morning:

free (Rome - Fr. General?)

16-19:

Plenary session: Conclusions concerning Theme 2.

Sept. 12th, Monday, 9-12:

Theme 3: Pluralism and unity in the philosophical formation of Ours
Introductory remarks:

Fr. Emerich CORETH: From an European point of view.

Fr. Ignatius PUTHIADAM: From a non-European point of view.

Discussion

16-19:

Theme 4: Recommendations concerning the contents of philosophical formation

PONTIFICIA UNIVERSITÀ GREGORIANA

FACOLTÀ DI FILOSOFIA

00187 Roma, March 1977
Piazza della Pilotta 4 - Tel. 6701

Il Decano

Symposium on Philosophy: second circular letter

Dear Reverend Father,

First of all, I have to thank you most heartly of your answers to our Questionnaires concerning the philosophical formation of Ours. For 23 Questionnaires distributed I received 19 answers, which furnish most valuable material for the preparation of our Symposium. It is the elaboration of this material which has to explain my long delay in writing you this second circular letter. At the same time as this letter, a detailed synthesis of the answers will be sent to you.

On the basis of these answers we prepared then a tentative program for the Symposium, which you will find here enclosed. Please notice that this program is definitive only for the first two days, since the assembly itself should decide on the order and length of the main discussions.

According to the disponibilities of Villa Cavalletti, we had to fix the dates of the Symposium from Thursday, Sept. 8th, to Sunday, Sept. 18th. This may allow non-European participants to attend beforehand either the VIth International Congress of Medieval Philosophy (Bonn, August 29th - Sept. 3rd) or the 13th International Congress of Linguistics (Vienna, August 29th - Sept. 2nd) with the following Symposia on "Philosophes, critiques d'eux mêmes" and "Poétique - Expression et Réalité" (University of Vienna, Sept. 1st - 7th). If you wish to stay at the Gregorian University a few days before and / or after our Symposium, you are very welcome.

We hope that you will be able to attend personally the Symposium, and I ask you to confirm your participation before April, 30th. If however you are unfortunately impeded, please indicate to us a possible substitute.

Travel and stay expenses (Lire 6000 a day at Villa Cavalletti) will be equally shared by the participants, according to the Curia's use in such meetings. However if some Province is unable to afford the expenses, subsidies from FCSI may be found. Please let us know. Please notice also that if you plan to re-export foreign currency from Italy, according to the new regulations you have to declare it at your entrance.

Looking forward with great pleasure to meeting you personally in September, I am, in the name of the Organizing Committee,

Sincerely yours in Christ

Peter Henrici Sp.

P.S. La ringrazio molto specialmente per le sue così meditate risposte al nostro Questionario. Erano pur-

troppo troppo lunghe per essere rivedute in estenso,
e ho dovuto sacrificare, a costo-cuore, una parte. Il
testo integrale ci servirà però per la preparazione degli
abbigli per la discussione, e sarà a disposizione anche
dei partecipanti a Villa Cavalletti.

Le sarà possibile di partecipare personalmente al
Simpsonio? Se sì, sarebbe per noi un gran piacere,
e saremmo lieti, se ci potesse dare alcune idee intro-
duttive per la discussione sul metodo e sull'unità della
filosofia, come provvisoriamente previsto dal programma.

Con le speranze di rivederla in settembre, le auguro
una buona Pasqua

Suo

Peter Henry.