

# 邦國興與衰

——推薦Heinz-Uwe Haus的《文化與政治》  
(《Culture and Politics》)

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在本書中，Heinz-Uwe Haus解明統一和民主進程的發展，獨到地敘述近幾十年來德國統一前後的歷史脈絡，進則，他的論述從統一後的德國擴及歐洲、美洲和伊斯蘭等議題。Haus教授的戲劇專業為延展的議題提供了觀念的架構。他以國際戲劇導演的身分緩緩道出許多政治及社會的問題。在文本中，他回溯在一九八九年秋天東西德和平統一前，西方的思潮如何豐富了這些文化和政治議題的討論及未來的願景。事實上，Haus導演久已習於處理觀眾對立的觀點及意見。他的觀點及看法獨具今時代的意義及價值，他對政治情勢及文化發展睿智敏銳的觀察，足以激起全球讀者的熱情及閱讀的興趣。

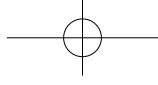
人本教育包括對歷史思維的教育，但僅此並不足以評論歷史思想的本質，目的、方法和價值。因此，我們需要一位白髮的哲人，指教歷史的思維。事實上，兩德統一有其歷史上特殊的重要性，事情的成敗不僅決定事件的意涵（造成長遠影響或船過無

痕），也決定一連串相關事件存在的意義。歷史的本體適足以遠觀。事件是否能成為世界歷史，端視其持續性的歷史影響力。德國統一不僅創造歷史，也是世界歷史的里程碑。

事實上，如果哲人對兩德統一時間性的反思，便能領悟聖經《傳道書》所說：「凡事都有定期，天下萬物都有定時，……殺戮有時，醫治有時，拆毀有時，建造有時；喜愛有時，恨惡有時；征戰有時，和好有時。」（傳道書3:1-8）德國的統一對世界歷史有長遠及巨大的貢獻。兩德的統一聖靈管治、預定、主宰和安排。

然而，邦國興衰，以歷史眼光來看常是一場春夢。這種虛無的本質，周而復返，毫無目的與意義，一無所成。沒有神聖的愛，到頭來是一虛空的虛空。

史詩性的敘述世界歷史饒富詩意，上帝主宰歷史，這不僅是觀念也是外在的客觀事實。



就如愛爾蘭詩人葉慈在「睿智隨時間」所言，「樹葉雖然很多，根柢唯一／青春歲月虛妄的日子裡／陽光中我將葉子和花招搖／如今且讓我枯萎成真理。」時間將枯萎成真理，而憐憫與愛就是真理，因愛是永恆並勝過一切。惟愛醫治歷史的傷口。

也正如唐朝詩人，杜甫的「春望」：「國破山河在／城春草木深／感時花濺淚／恨別鳥驚心。」

質言之，生命是一個移動的倒影，充滿聲音與憤怒。世界局勢待觀察與祝禱，筆者深感榮幸能將Haus教授的新書推薦給全球的讀者，尤其是印太的讀者，那些對區域和平和臺海關係緊張，深感焦慮的同胞。

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## 附錄

Paul Tseng' s book review for Heinz-Uwe Haus on Culture and Politics

In this book, Heinz-Uwe Haus charts the development of the unification and democratization processes, providing a unique narrative of the context before German unification, unification itself, and the aftermath of unification across the decades since. Furthermore, he widens the context from post-unification Germany to encompass issues of



Heinz-Uwe Haus 《Culture and Politics》

broader current relevance, such as Europe, America and Islam. Theater provides the conceptual framework for this wide-ranging debate. And the selected texts document the interference of a theater maker with questions of politics and society. In selecting the texts, he recalls how shortly before the decisive events of the peaceful revolution in autumn 1989, intellectual impulses from the West enriched the discussions and visions. Actually, Haus, as director, professionally in the advantageous position of having to address the most

conflicting opinions and interests of the spectators of a production. This demands stance in order to find the use value of representation for here and today. Haus' s wise and keen observation of the political scenarios and cultural development in recent decades would arouse great passion and interests of the global readers.

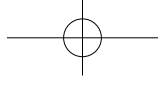
All educated persons have gone through a process of education which has included a certain amount of historical thinking. But this does not qualify them to give an opinion about the nature, object, method, and value of historical thinking. So, we need a wise gray-haired thinker to guide the readers to grasp a better understanding of the historical thinking. In fact, German unification is also the basis of the peculiar importance of history. Whether something is successful or not not only determines the significance of a single event and is responsible for its producing a lasting effect or passing unnoticed, but success or failure causes a whole series of actions and events to be meaningful or meaningless. The ontological structure of history itself, then, is teleological, although without a telos. The concept of the event that is truly part of world history is defined by this. It is such if it 'makes history,' i.e. if it has an effect that lends it a continuing historical importance. German unification, for all thinkers, is a history

making as well as a milestone in world history for generations to come.

Actually, if the thinkers engage in a temporal reflection of German unification, they can figure out "To everything there is a season, and a time to every purpose under the heavens: ...A time to kill, and a time to heal; a time to break down, and a time to build up;...A time to love, and a time to hate; a time of war, and a time of peace." (Ecclesiastes 3: 1-8 ) The German unification will certainly make an everlasting and substantial contribution to world history, which has been predestined and arranged under the Absolute Supreme Spirit, Who controls the world situation.

The rise and fall of a nation, in a teleological perspective, used to be vanity, though. Vanity of life is also a cyclical repetition. Instead of being meaningful and progressive, the repetitious movement of human beings and phenomena across the face of the world is entirely without purpose—an endless striving without any goal. As the order of things is always the same, neither humanity' s nor nature' s efforts accomplish anything. Without agape (divine brotherly love), the rise and fall of a nation means nothing.

Furthermore, the complete surrender to the contemplation of things, the epic attitude of a man who is seeking to tell 'the tale of world



history’ may in fact be called poetic, in that for the historian God is present in all things, not as a concept but as an ‘outward objectification.’

As W.B. Yeats said in “The Coming of Wisdom with Time” “Though leaves are many, the root is one;/Through all the lying days of my youth/I swayed my leaves and flowers in the sun;/Now I may wither into the truth.” Time may wither into the truth, and compassion and love is actually the truth, for love is everlasting and love conquers all. And love heals the historical wounds.

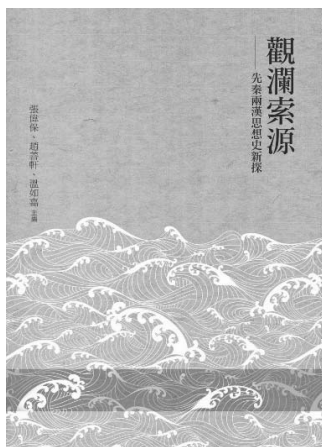
Also, as Du Fu (杜甫), a well-known poet in the Tang dynasty in China said in “A Spring View,” (春望) “As ever are hills and rills while my country crumbles;/When

springtime comes over the Capital the grass scrambles./Blossoms invite my tears as in wild times they bloom;/the fitting birds stir my heart as I’ m parted from home.” (國破山河在／城春草木深／感時花濺淚／恨別鳥驚心)

Actually, life is a walking shadow. It is full of sound and fury. However, the changing world situation deserves our prayers and understanding. Finally, I am glad and honored to sincerely recommend this book to the globe readers.

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