

The Ethics of Love from the Perspective of Fishhook Theory

Lilian Chen¹

Abstract

The purpose of this paper is to explore the possibility of employing the “fishhook theory” to illuminate the intertwined relationship between ‘love’ and ‘evil.’ Some people maintain that they fall in love for getting a greater number of lovers and to seek challenges in life. Because the feeling of falling in love is good, they become addicted to love and accept the concept of love. These people might be criticized for lacking a sense of love ethics in the conventional view. They, according to Anthony Giddens, an eminent British sociologist, can be viewed as love addicts, who are seeking love relationships out of addiction to the feeling of falling in love, not for the sake of love itself. In this case, the addiction to falling in love, rather than the love relationship, is construed as the bait used to hook a fish.

This paper presents research into the morality of love. In particular, interest is paid to the following questions: (1) Why do some people accept the moral value of ‘the hook of non-love,’ even though they themselves do not necessarily believe in the concept of falling in love because of addiction? (2) Is it possible that the acceptance of the moral value of “the hook of non-love” serves as the “salvation” of the people with addiction to love? Moreover, an attempt is made to shed some light on the following issue: Although the essence of “the hook of love,” which means falling in love for the sake of love itself, is sublime, the way people act according to this belief may go wrong and be considered an “evil act” once it deviates from some social norms.

Keywords : Fishhook, The Ethics of Love, good, evil

¹ Associate Professor, General Education Committee, Yu Da College of Business.

從「釣鉤理論」談戀愛倫理¹

陳 莉 玲*

摘 要

壹、研究動機：「戀愛」這種個人行為須供公共的倫理規則評判嗎？「戀愛倫理學」有其可能性嗎？「倫理學」存在目的在於探討人性於各種情境之善與惡，準此，以「戀愛」作為「人類集體現象」並探討人性於各種戀愛情境作最利己之辯護，似乎可以成為「戀愛倫理學」發展之一種方向；12 世紀安德列神父寫了《論愛情》一書，只是把愛情做了各種分類，並未進一步批判戀愛現象，但他對「戀愛倫理學」的貢獻在於：其中追溯拉丁文 amor（愛）起源至 amus（釣鉤、魚鉤），並推斷「愛上某人意指將某人釣上鉤的同時，自己也被鉤上了」，「愛情關係」因此也被解讀為一種「釣鉤關係」，本文跟循「釣鉤」的思路，將凡為愛而愛者視為愛情「正向型」釣鉤人物，凡為愛以外理由而產生追求行為者則視為愛情「負向型」釣鉤人物，譬如打賭競爭、花心濫情的動機，筆者想討論這兩類型人物各抱持的戀愛倫理觀，尤其後者較富爭議性，他們又如何合理化其戀愛倫理？

貳、研究方法：1、由「問題意識導向」主導論文的進行，一方面先建立起「釣鉤理論」本身的架構，一方面，進一步探討正、負向釣鉤理論的沉淪，2、負向型方面，預定鎖住他們如何將其濫情行為合理化，正向型方面，預定從比較柏拉圖與但丁不同的愛情觀，探討戀愛究竟使人向善或向惡？3、希望藉著「負向型」釣鉤理論指出：「惡」污染了愛的純粹性，而藉「正向型」釣鉤理論則指出：純粹愛的盲目性同樣也會帶來「惡」，這就是我們最終想指出「愛」與「惡」兩者內在詭譎關聯之所在。

參、研究目的：1、釣鉤理論建構之合理化，以及依此理論來談論戀愛倫理之可能性。2、本文焦點不在戀愛之被比喻為「釣鉤關係」之正當性，而在於這

¹ 本文係以 2006 年 11 月 18 日「台灣哲學學會 2006 年學術研討會」發表之論文增刪修正而成。
* 育達商業技術學院通識教育委員會副教授

種釣鉤關係的沉淪與倫理困境。

關鍵字：釣鉤、戀愛倫理、善、惡