

English summaries

Objekttyp: **ReferenceList**

Zeitschrift: **Revue de Théologie et de Philosophie**

Band (Jahr): **41 (1991)**

Heft 4

PDF erstellt am: **22.07.2024**

Nutzungsbedingungen

Die ETH-Bibliothek ist Anbieterin der digitalisierten Zeitschriften. Sie besitzt keine Urheberrechte an den Inhalten der Zeitschriften. Die Rechte liegen in der Regel bei den Herausgebern.

Die auf der Plattform e-periodica veröffentlichten Dokumente stehen für nicht-kommerzielle Zwecke in Lehre und Forschung sowie für die private Nutzung frei zur Verfügung. Einzelne Dateien oder Ausdrucke aus diesem Angebot können zusammen mit diesen Nutzungsbedingungen und den korrekten Herkunftsbezeichnungen weitergegeben werden.

Das Veröffentlichen von Bildern in Print- und Online-Publikationen ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. Die systematische Speicherung von Teilen des elektronischen Angebots auf anderen Servern bedarf ebenfalls des schriftlichen Einverständnisses der Rechteinhaber.

Haftungsausschluss

Alle Angaben erfolgen ohne Gewähr für Vollständigkeit oder Richtigkeit. Es wird keine Haftung übernommen für Schäden durch die Verwendung von Informationen aus diesem Online-Angebot oder durch das Fehlen von Informationen. Dies gilt auch für Inhalte Dritter, die über dieses Angebot zugänglich sind.

ENGLISH SUMMARIES

- J. BOUVERESSE, The problem of a priori and the evolutionist conception of the laws of thought. RThPh 1991/IV, pp. 353-368.

For Kant there are only two ways to view a necessary correspondence between experience and the concepts of the objects of experience: either experience makes the concepts possible, or else it is the concepts themselves which make experience possible. Kant rejected the first solution and adopted the second. However, there is a third possibility, which Kant also refused because he felt it led to a skeptical attitude: this was the postulation of a kind of harmony between the laws of thought and the laws of nature. After reviewing Kant's argument we will examine the conceptions of some theorists like Mach and Boltzmann supporting the third position under the influence of Darwin, and we will question the reasons why Frege was so suspicious of the success of Darwinism in the field of the theory of knowledge.

- S. BORUTTI, Translation and knowledge. RThPh 1991/IV, pp. 369-393.

This article aims to throw light on the aspects of translation which characterize it as an activity of knowledge. In its epistemological aspect, the problem of translation is that of the possibility of comparison between different linguistic mechanisms and conceptual frameworks. In its interpretative aspect, translation raises the philosophical and ontological question: is alterity accessible across symbolic distance?

- B. HORT, Christ's self-consciousness? Reflections on a key theme of the works of Marcel Légaut. RThPh 1991/IV, pp. 395-409.

This article is an up-to-date and critical presentation of the work of the Catholic "peasant-philosopher" Marcel Légaut. After examining the main cultural and ecclesiological repercussions of this line of thought, the author concentrates on the way in which Légaut treats the theme of the self-consciousness of Christ. He asks what this original treatment can add to and how it is completed and made relevant by present Christological research.

- B. BAERTSCHI, Should the human genome be respected? RThPh 1991/IV, pp. 411-434.

Our faculties over humankind have recently reached the point where, at least in principle, we can change the very genetic structure of our intellectual, psychological and moral qualities and thereby transform the human race into a new species. Thus

the questions: are we authorized to do this? and if so, should we? The article attempts to say no to both, not because of motives inspired by "the best of worlds", nor for the sort of "naturalist" reasons put forward by Jonah in particular, but also by the Catholic Church: the only definitive reason to say no is the autonomy of the human person.

O. SCHÄFER-GUIGNIER, Relational bioethics. RThPh 1991/IV, pp. 435-440.

French language Protestant writers have only just begun to concern themselves with the bioethical debate. Jean-Marie Thévoz is a pioneer in sharing with us his well documented, coherent and original reflection, marked by the relational approach of Protestant tradition. However, though his reflection is certainly interesting, one might question its relationship to technology, modernity and corporeity.